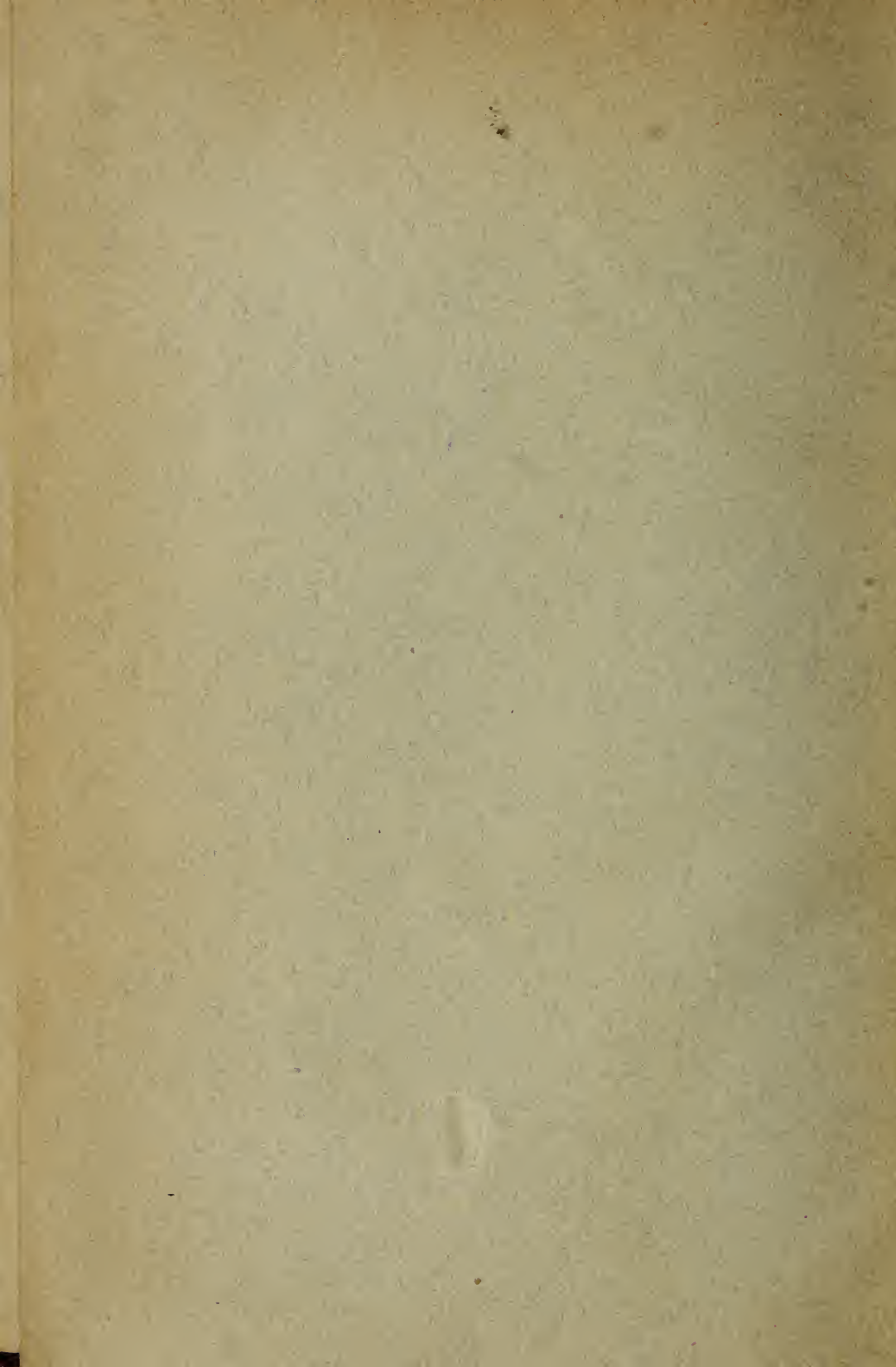




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THE
MISSIONARY HERALD:

CONTAINING

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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

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THE MISSIONARY HERALD.

VOL. XCII. — JANUARY, 1896. — No. I.

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We print below the receipts for the month of November and for three months of the fiscal year: —

	November, 1894.	November, 1895.
Regular donations	\$24,322.38	\$26,705.18
Donations for special objects	1,627.66	6,694.13
Donations for the Debt	414.32	3,428.74
Legacies	28,397.60	11,796.24
Total	\$54,761.96	\$48,624.29
	3 mos. last year.	3 mos. this year.
Regular donations	\$77,766.83	\$79,292.93
Donations for special objects	5,443.05	9,465.99
Donations for the Debt	1,594.81	6,968.28
Legacies	47,084.78	20,589.79
Total	\$131,889.47	\$116,316.99
<p>INCREASE in regular donations, \$1,526.10; <i>increase</i> in special donations, \$4,022.94; <i>decrease</i> in legacies, \$26,494.99; <i>net loss</i>, for current expenses, omitting debt account, \$20,945.95.</p>		

The showing of these figures is both hopeful and discouraging. While grateful for the increased gifts from the living, we need an increase which will overcome the shrinkage in legacies. With the pressure of the work so intense we feel that the appeal of the Board has the force of a mandate. We almost wonder at the courage and faith of our missionary force, as in Japan they face peculiar trials, in China hidden opposition, and in Turkey open and direful persecution, with precious lives imperilled. Certainly if one more burden is laid upon these faithful servants of God, our missionaries, by lack of support from the homeland, it will be a blight upon our Congregational churches. We believe the churches will not be found wanting in this hour of crisis.

THE American Board Almanac of Missions for 1896 is ready for distribution, and we trust it will have a large circulation. A friend in New York City writes of it as "even an improvement" upon previous numbers, and adds, "A more helpful popular missionary document it would be hard to find."

THE Deputation to Japan was expected to sail from Yokohama on its return December 7, and will reach home shortly after Christmas. As yet it is too early to give any report of its work or of its conclusions.

THE friends of Dr. N. G. Clark all around the world will be grieved to learn of his failing health. As we close our forms for this issue it seems improbable that he will remain with us long.

SPEAKING after the manner of men and without thought of a superintending Providence, it must be said that never since Protestant missions began has a disaster so appalling overtaken any mission as that which has occurred in Turkey within the past few weeks. It is difficult to speak in measured words of what has transpired. While we can say with great thankfulness that up to this time of writing no report of the slaying or serious injury of any of our missionaries has reached us, save a reported beating and imprisonment of Rev. John C. Martin, of Hadjin (which report has not as yet been confirmed at these Rooms), we have to face the fact that the most prominent stations of our Board in Turkey, with numberless out-stations, have been the scenes of violence in which hundreds and thousands of helpless people have been massacred. The homes of Christians have been broken up, churches and school buildings have been burned, and nearly all forms of Christian work have been arrested. The



catastrophe is as sudden as it is appalling. Details in most cases are not at hand as yet, though the accounts received from some points are heartsickening. Aside from the riot at Constantinople, reports have come of terrible massacres at Trebizond, Erzurum, Erzingan, Sivas, Marsovan, Cesarea, Harpoot, Diarbekir, Marash, and Aintab, while there have been disturbances more or less serious at scores of other places. Some reference to the destruction of mission property at Harpoot and Marash will be found on another page. What the end will be no one can tell. The Armenians of Turkey, both Protestant and Gregorians, for whom our Board has specially labored, have been smitten grievously. Can they under any circumstances ever rally from the disaster which has overtaken them? Those of them that are spared in life have lost their homes and their supplies, and the stern winter is before them. It is a piercing cry which they send to the civilized world for aid. The only gleams of light which appear to human vision in the midst of this disaster are found in the courage and faith of our missionaries, men and women, who stand at their posts, ministering as they best can to the needy ones, and strong in the conviction that God has some wise though

hidden purpose in these events by which he is hastening the coming of his Kingdom. The Christian people are bound together as never before, and are listening with all eagerness to the messages of mercy and consolation brought them from the Word of God. May God give to his people in our favored America and in stricken Turkey the grace and courage to meet this heavy blow in the right spirit!

It need hardly be said that these are not only days of great anxiety at the missionary rooms, but also of a great amount of extra labor. Plans for the relief of our missionaries have demanded constant thought and labor. The relatives and friends of missionaries now in Turkey have most naturally sought information and counsel. A large number of Armenians now in America have sought our good offices, desiring to learn about their kindred living in the places where massacres have occurred. It is pleasant to add that in all conferences and communications with officers of our government, which have been very numerous, great courtesy has been shown, and an entire readiness to do whatever was possible for the protection of our American citizens in the Turkish empire. Minister Terrell, at Constantinople, has been indefatigable in his representations at the Porte, and in his attempts for the protection of our missions and mission property. To his efforts, under God, is largely to be attributed the fact that amid these multiplied scenes of massacre, when mobs were executing their murderous purposes, our missionaries have thus far been spared in life.

WHILE recognizing cordially, as we do, the efforts of our government in demanding protection for our fellow-citizens in Turkey and in the sending of national vessels into Turkish waters, we are yet frank to say that we cannot understand why the difficulties in the way of reaching Erzroom and Harpoot by the men who are appointed to American consulates in those cities should have been allowed to prevent their going to their posts. These consulates have been established by act of Congress, and if the Turkish government will not give them *exequaturs* and provide them safe escort, no greater indignity could be shown us or our nation. Our government has clearly the right to demand consular representation at points where American interests are at stake, and we cannot see why that right should not be insisted upon at all hazards. If denied, why should not diplomatic relations with Turkey cease and its minister at Washington be given his papers? In that case American citizens could be entrusted to the protection of the British or of some other embassy at Constantinople.

THE suggestion has several times been made that the Board should order its missionaries in Turkey to retire, coming either to Constantinople or altogether away from the Turkish dominions. We are confident that our missionaries as a body would protest against any such action. They recognize the perils which surround them, but so far as we have heard there has been no hint of a wish to withdraw. The native Christians look to them for strength and comfort, and to leave these Christians now would be to expose them to yet further perils. Mission property would be unprotected, and the schools and other enterprises in which they are engaged would be totally destroyed. From some points it may be necessary to withdraw, but the brave men and women who represent us in Turkey desire to stand at their posts, to care, amid whatever perils arise, for the work to which in more senses than one they have given their lives.

THE heroism shown by our missionaries in Turkey in the midst of perils may be learned from expressions of Rev. Dr. Barnum, of Harpoot, who, in a private letter written before the massacre, says: "We are glad to be here whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, for my part, I am ready. These are very delicate times and we need to live near to God, and I hope we do. The people are excited, but we are not, for we are sure that God's hand is in all this movement and that whatever may happen he will see that no grave mistakes are made." Other letters breathe a similar spirit. We must quote a sentence or two from a letter of Mrs. Montgomery who, without the presence of any male missionary, holds to her post at Adana, though urged to come away. She writes: "While we hear of dire massacres in many directions, and know not to what our own people may yet be liable, still faith says it is but part of the coming forward of the Kingdom for which you and we have prayed and worked so long; and to be on the ground now, I count the crowning privilege and joy of my life, partly because our presence here means so much to the people in their fears and distresses, and partly because the occasion reveals, as nothing else could do, the quality of the Lord's material in them. Surely the faith, love, and genuine spiritual grasp that many of them evince is nothing less than divine."

It is a great gratification to know that the Red Cross Association has consented to undertake the work of relief in Turkey. International war could not create a more imperative call for such aid as the Red Cross can give than is now coming from the hundreds of thousands of sufferers in Turkey. Let the funds be forthcoming, both from the rich and the poor, in response to the piteous appeals.

INTERESTING reports are sent to us by Mr. Chandler, of the Madura Mission, concerning the opening of the great canal by which the waters of the Periar River in the Travancore mountains are to be diverted so as to bring them into the Melur region northeast of Madura. The water is stored in a lake fourteen miles square. The main channel is thirty-eight miles long, having in one place a tunnel a little over a mile in length. On the tenth of October the water from the lake was turned on by the governor, and the people in the plain were watching the results with intensest interest. The Christians also took advantage of the opportunity to preach about the Water of Life. Pastor Simon prepared a tract on the subject, which was distributed all over the mission. It was only on the fourth day after the water was turned on that it reached the main channel, branching from the river on the plains. Mr. Chandler reports that there was great excitement among the villagers, many of whom said the water would never come, since this district had been cursed in ancient times, and the god of the district would cause it to disappear. But when at last they saw the channel actually filled with a flow of water three or four feet deep, they exclaimed: "These white folks tell no lies!" This water supply will be an inestimable boon to multitudes of people, since through its distribution it will furnish supplies for more than a hundred thousand acres of land. But a greater boon than this is offered to the people of India by our missionaries, who make known the "living water, springing up into everlasting life."

A SPECIAL NEED. — On account of the inadequacy of the receipts in our treasury to meet the regular appropriations, the Prudential Committee has been extremely loth to authorize any special appeals, but a case has arisen so pressing that such an appeal has been authorized for a sum sufficient to erect at least one missionary residence at Pao-ting-fu, in North China. It has been the custom of the Board to provide suitable homes for its missionaries in every field, and in previous years such a call as this from Pao-ting-fu would have been at once met by a grant. But as the treasury now stands there has seemed to be no recourse except a special appeal. The present premises occupied by Mr. and Mrs. Ewing are not only inadequate but are detrimental to health and usefulness. These missionaries cannot stay there during the summer, or if they do, it is at the peril of health and life. A suitable house will cost \$3,000. Will not some friend or friends appear who will provide, as an extra donation, the needed sum?

WE are glad to say that success has crowned the efforts of Khama and his fellow-chiefs from Africa, who came to England to protest against the incorporation of Bechwanaland with the territory of the British South Africa Company. At a conference between the British Colonial minister and the chieftains with the representatives of the South Africa Company, an arrangement was made by which the territory of these native sovereigns will become inalienable, while provision is made for the construction of the railway through Bechwanaland to Buluwayo. It is expressly provided that "no white man's strong drink shall be brought into the country assigned to the chiefs." A British Resident is to have direction of the "Protectorate," and it is stipulated that the officials shall be "men not addicted to strong drink." This agreement seems to be exactly what Khama desired, and he and his associates go back to Africa with great satisfaction over what they have secured.

By the death of Cornelius V. A. Van Dyck, M.D., of Syria, a truly eminent missionary has been taken from the earthly service. Dr. Van Dyck, who was born in 1818, went as a missionary of the American Board to Syria, embarking from Boston January 24, 1840. He commenced a native seminary, at Abeih, and was ordained at Beirut in 1846. On the death of Dr. Eli Smith he was selected to continue the translation of the Scriptures into the Arabic, and his work in giving the Bible in that language will be his lasting memorial, though his labors as a medical missionary were most extensive and successful. Though seventy-seven years of age, his death will be a great loss to the Syrian Mission.

WERE it not for the almost overwhelming character of the tidings received from Turkey, attention would be directed more than it now is to the condition of affairs in China in their relation to missionary work. In letters received by us there are no accounts of threatened insurrectionary movements, but the telegraph brings word of a disturbance in Shensi, which is the province just west of Shansi, one where mission of our Board is located. The fact that causes most anxiety in regard to the condition of affairs in Shensi, in which the English Baptists are specially laboring, is that no definite information can be obtained from the missionaries in that province. We trust that when communication is open it will be found that no serious disasters have occurred.

It is with deep sadness that we are called upon to report the death of Mrs. Agnes A., wife of Rev. Wilberforce Lee, of the West Central African Mission, which event occurred at Montreal, November 15. Mrs. Lee was the daughter of Mr. and Mrs. William P. Carter, of Cowansville, Quebec, and was born April 19,

1872. She was married to Mr. Lee at Benguela, West Africa, July 23, 1891, and labored most successfully in the mission, first at Chisamba and afterwards at Sakanjimba. On account of Mr. Lee's physical condition they were compelled to return to their home in Canada in August last. While enjoying intensely the reunion with her kindred and friends, Mrs. Lee yet anticipated with great satisfaction a return to Africa. But the Lord has seen fit to call her from the earthly service, and after a brief illness she has been taken to the home above. She was spoken of before she went to Africa as energetic and persevering, a whole-hearted Christian, who willingly



MRS. AGNES A. LEE.

gave up a beautiful home and all its comforts to labor in the foreign missionary field. Of high rank as a scholar, of a remarkably unselfish and sunny disposition, she won the love and esteem of all who knew her, and her loss will be most deeply felt, especially by those with whom she was associated in the missionary work. From a child she had hoped that she might become a foreign missionary, and when the way was opened for her going to Africa she gladly entered it, expressing the hope that she might be "permitted to do some little work for the Master." It was not a little work that she accomplished, though done in few years.

It has been generally supposed that in Hungary the right to hold religious meetings without asking permission of the authority was recognized. That right has been rudely violated in a recent instance, which is reported by Mr. Porter of Prague. One of the native preachers was holding a meeting in a certain city, and the last hymn was being sung, when in marched two policemen and arrested the preacher. The meeting was held in the house of a believer, who had invited his friends and neighbors to the service. The policemen took down the names of the persons present, and brought the preacher before the courts, where he was sentenced to four days of hard imprisonment. When he came from prison he was ordered to go to his distant home. All this in liberty-loving Hungary and in these last years of the nineteenth century! Mr. Porter states that the labors of this faithful preacher have been specially fruitful and that new doors are continually opened.

ATTENTION is specially called to the excellent paper by Rev. H. S. Bliss, a member of the New York Coöperating Committee, on "The Missionary Concert," and also to a suggested program for the January concert. We propose to give all possible aid during the coming year to pastors and churches that desire to invigorate the Missionary Concert, or, where it does not exist, to establish it as a permanent institution. The Coöperating Committee at Chicago has issued an excellent pamphlet, with brief programs for each month, and a list of authorities which may be consulted, with other helpful suggestions. Copies may be obtained from the chairman of the committee, Charles H. Case, Esq., 169 Jackson Street, or at the Chicago office of the American Board. The New York and Boston Coöperating Committees have also in preparation a similar pamphlet, using, with one or two exceptions, the same topics presented in the Chicago plan, and suggesting sources of information. These may be obtained at the offices of the American Board in Boston, New York, and Chicago. The following is the list of topics suggested by the New York and Boston Coöperating Committees for the several months: January, A General Survey; February, Turkey; March, Japan; April, Africa; May, Papal Lands; June, The Island World; July, China; August, Unevangelized America; September, Missionary Literature at Home and Abroad; October, India; November, Missionary Societies, with reports of annual meetings; December, Women's Work for Women.

ANTICIPATORY of the Missionary Concert for February, the general topic being Turkey, it is suggested that papers might be prepared on the races and religions within the empire, such as on the Turks, the Armenians, the Syrians, the Greek Church, the teachings of the Koran, present problems, and recent events. The following sources of information are suggested: Dr. Hamlin's two volumes, "Among the Turks" and "My Life and Times"; Goodell's "Forty Years in the Turkish Empire," Anderson's "Missions of the American Board in Oriental Churches," Wheeler's "Ten Years on the Euphrates," Tracy's "Talks on a Verandah in a Far-away Land." At the rooms of the Board there may be obtained the Annual Survey, Historical and Condensed sketches of Turkish missions, and "A Concert Exercise on Turkey," with a number of leaflets.

SOME of our readers may possibly be surprised that we do not give more in detail the letters that have been received from the Turkish missions. It is sufficient to say that much which has been received could not be printed by us, and that whatever we could communicate has been promptly given to the public press, which has printed daily longer or shorter communications from a number of points where our missionaries are laboring. The daily papers have thus presented more promptly and more fully than we could wisely do the important facts received from Constantinople and other parts of the empire. Two brief letters from Bardezag and Constantinople will be found on another page.

WORD is coming from many points in the West which indicates a most cordial feeling toward the work of the American Board and gives assurances of hearty coöperation. Attention is being called more and more to the large number of churches which make no public collection for foreign missions. The friends of missions are determined that the number of such churches shall be reduced during the coming year.

THE report given on another page in the letter of Mr. Albrecht, of Kyōto, of the meeting at Nara of the pastors and evangelists of the Kumi-ai churches of Japan will be read with deep interest. The pledge which these Christian laborers made with one another, in reference to what they will do, is not to be understood as a declaration of faith, expressing all that they believe or would preach, but only as a token of fellowship in the ministry to which they were to devote their energies. We learn from other sources that the spirit manifest in this assembly was most delightful, giving promise of earnest and loving coöperation in the days to come. Dr. J. D. Davis, who has returned to Japan, writes of some things which he finds discouraging, especially the decrease of the students in the theological department of the Doshisha, and the defection of some leading men. Yet he speaks of this meeting of the pastors and workers at Nara as a most encouraging sign, and he well adds: "The solution of all our difficulties and the speedy coming of the Kingdom of Christ in Japan depends upon the deepening of this spirit among all the workers and churches." A delightful account of some days of evangelistic work among the mountains, which Dr. Davis says were "so filled with blessing that it was worth crossing an ocean to experience them," we are obliged from lack of space to put over to another month.

WE learn from those in charge of the movement that the "Ministers' Fund" toward the payment of the debt of the Board is increasing, though slowly at present. There were some who felt that the sum of \$50, which was named by Rev. Mr. Bridgman, of the Zulu Mission, might well be given by a large number of ministers, and it was hoped that many would not fall behind the gift of this missionary in Africa, who had sold his oxen, his only means of conveyance, that he might raise the amount. There are, of course, others who cannot give this sum, but it is believed that the great body of our ministers can give *something* in testimony of their sympathy with the heroic work done by our missionaries now at the front. Were our Congregational ministers to give on an average even two dollars each, it would be a contribution of over \$10,000 toward the payment of the Board's debt, and the giving even of this amount would be a wholesome incentive to men of larger means who are connected with our churches.

THE mission to Syria was begun in 1823 by the occupation of Beirut. Twenty-five years ago, in 1870, it was transferred from the American Board to the Presbyterian Board of Foreign Missions. Within this last quarter of a century there has been encouraging progress. In place of 18 American missionaries there are now 40; in place of 63 native helpers there are now 219. In 1870 there were less than 300 communicants; now there are 3,048. The pupils in the schools have increased from 167 to 7,352. The mission press at Beirut issued over twenty-two million pages in 1894, of which nearly one half were portions of the Bible.

SOME friends of the American Board in Illinois, as is well known, have consecrated their *bees* to the Lord's work. Several weeks ago the American Board received a check for \$90, with expressions of joy that they were able to send it. Still later, another check came for \$100; and now, last of all, a check for \$510. It is evident that the work of the American Board lies very near to the hearts of these godly people.

THE NEW ROBERT W. LOGAN.

WE give herewith a photo engraving of the new schooner, *Robert W. Logan*, which sailed from San Francisco for Ruk, Micronesia, November 16. The little craft was built at San Francisco to take the place of the vessel which was lost between Japan and Micronesia two years since. The present craft is of about fifty tons burden, and has been built for strength, endurance, and buoyancy. She draws but six feet of water, thus enabling her to enter many of the shallow harbors and lagoons of Micronesia. *The Examiner*, of San Francisco, in reporting her sailing, says,

"The *Logan* is as trim a little craft as ever rode the waters." The Board is much indebted to its agent on the Pacific coast, Rev. Walter Frear, and also to the architect, Mr. Hugo P. Frear, who have done everything possible to make the vessel what it should be. The cost of construction will be met by the insurance received on the previous vessel.

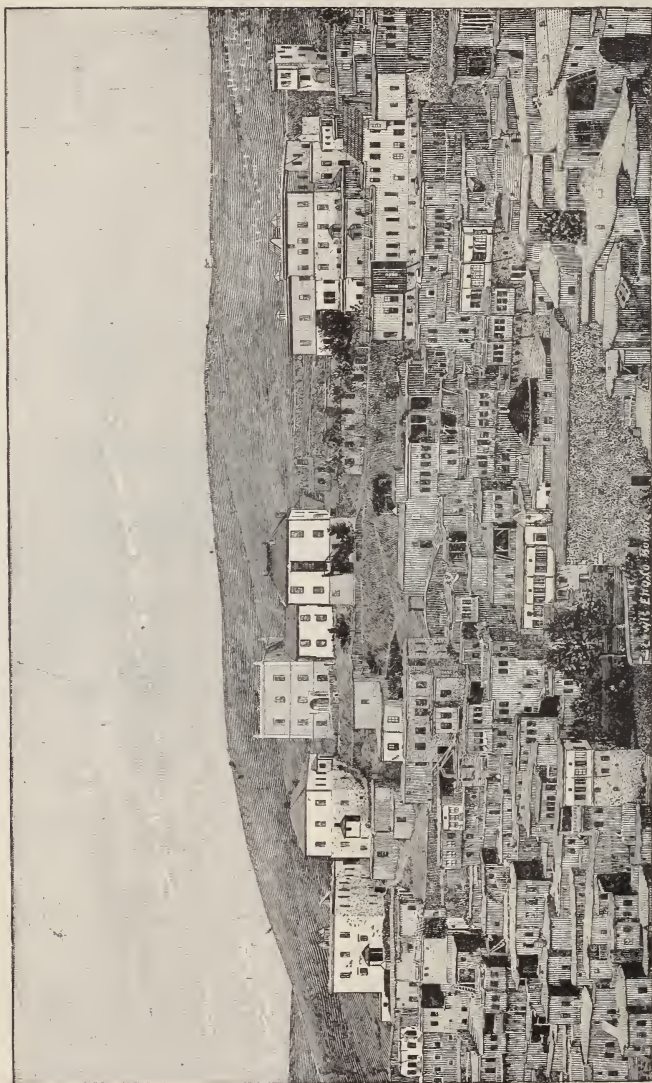


The *Logan* sailed for Micronesia under command of Captain Isaiah Bray, formerly of the *Morning Star*. There goes with him as mate Mr. G. I. Foster, who will take command of the vessel on reaching Ruk, Captain Bray returning on the *Morning Star*. Mr. Foster is a son-in-law of Rev. Mr. Price, of Ruk, and it is a happy arrangement that he and his wife will be thus associated with their parents in missionary work in that portion of Micronesia. The vessel is much needed, and with its aid it is believed that the work in the Ruk Archipelago and in the Mortlocks will be speedily advanced. Prior to sailing from San Francisco, farewell services were held on board the little boat, in which several clergymen of San Francisco and vicinity participated. The prayers of Christians, young and old, should follow this addition to our missionary fleet.

MISSION PROPERTY DESTROYED AT HARPOOT AND MARASH.

AT this time of writing, our only information in regard to the property that has been destroyed during the recent outbreaks in Turkey comes to us in a brief letter from President Gates of Harpoot, dated November 13, two days after the

massacre, while from Marash we have heard only by telegraph. We cannot hold our pages to await further details by letter, but give here some notes with illustrations of the two most serious losses that have been sustained by our Board. The cable despatch received November 16, announcing the Koordish attack at



VIEW OF HARPOOT MISSION PREMISES.

Harpoot and the destruction of the mission property, stated that eight out of twelve of the mission buildings were destroyed. A later despatch by cable, now confirmed by the letter of Mr. Gates, states that the houses of Messrs. Barnum and Gates and the college and preparatory department were not destroyed, although they were sacked and apparently were set on fire. The money loss involved in the destruction of the property has been estimated at \$88,000. As our readers well know, the college at Harpoot has been one of the most efficient

agencies in evangelical work in all Eastern Turkey. The institution was full of students and never more prosperous than at the time of this fearful massacre. Terrible as this blow is, the thought that the institution is to be crushed out of existence is not to be entertained for a moment. A full money indemnity will be demanded of the Porte, whose soldiers stood by and watched the destruction.

The following notes, explanatory of the adjoining cut, have been furnished us by Rev. J. K. Browne, of Harpoot, who is now in this country:—

The cut on the opposite page represents a small portion of the Armenian quarter of West Harpoot, Eastern Turkey, the entire upper row of buildings and some in the second tier being occupied by the missionaries and their schools.

1. Beginning at the left-hand upper corner, the first square stone building is the Protestant chapel of West Harpoot, there being another as large in the eastern quarter. This is not mission property, though the upper story is used for college dormitories, with the college primary-school room and refectory in a building adjoining in the rear.

2. The next building, a little higher and to the right, is the male college preparatory, consisting of the intermediate grade in the lower story and the college high in the upper, both accommodating, with their recitation rooms, usually about 150.

3. The third building of stone, the highest of all, the most expensive, and one most recently built, is the college proper, with seating capacity for seventy-five, with dormitories, recitation rooms, laboratories, museum, extensive scientific apparatus and mineralogical collections, with the extensive libraries of both the College and Theological Seminary.

4. Next is the newly renovated and furnished president's house, now occupied by the recently elected president, Rev. C. F. Gates, and family, formerly of Mardin. The smaller portion, between this and the college, is the college press and bindery.

The extensive grounds and buildings to the right, forming the right upper portion of the cut, belong to the five grades of the Girls' College, occupied also by the American lady principal and her Armenian assistants.

These five commodious buildings contained nearly as extensive an equipment as the Boys' College.

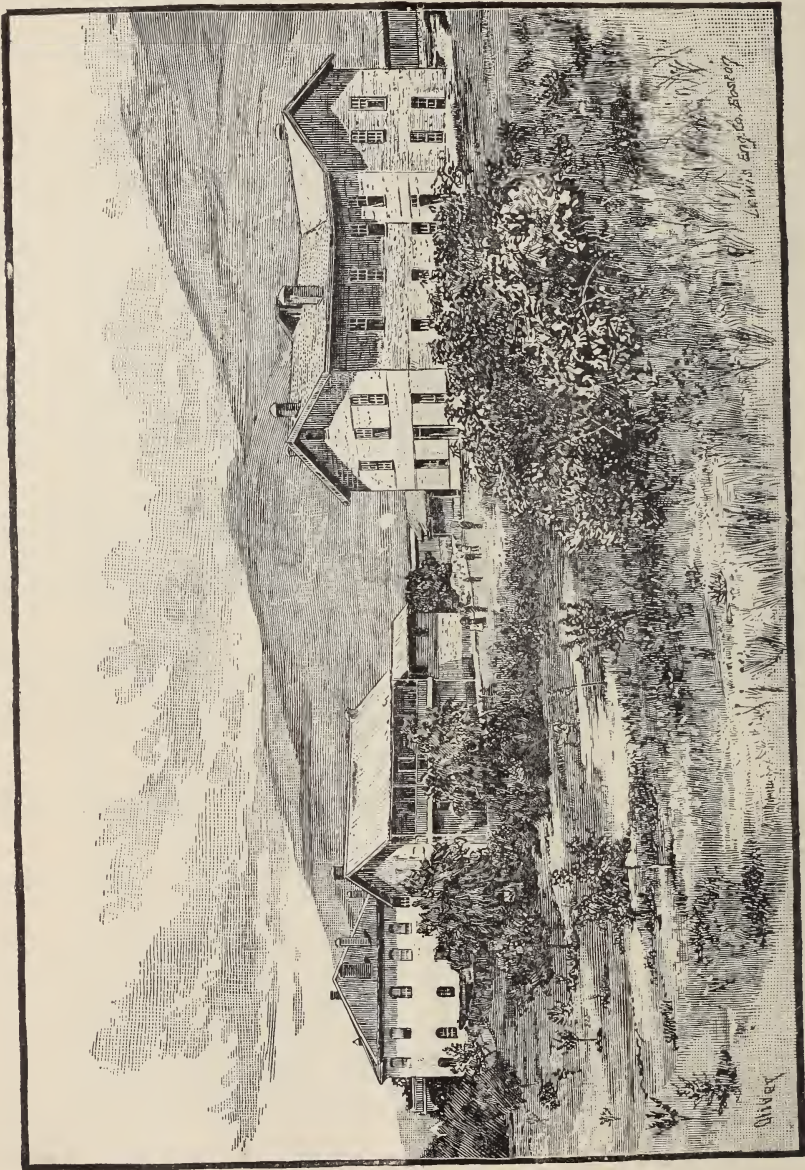
The tier of buildings below these we have enumerated, and bordering on the main street of the city, are the missionary residences, forming with the schools a long parallelogram on the side hill at the upper and western extremity of the city.

6. The long building, next below the Girls' College, is the oldest of all the mission buildings, purchased in 1856, by Rev. Mr. Dunmore, of a Turkish Agha; the western portion forming the residence of Rev. O. P. Allen, the eastern portion the residence of Rev. J. K. Browne, the upper rooms occupied by Misses Seymour and Bush, while the extreme eastern and lower part contained the fine station book department, containing \$2,000 worth of scriptures, commentaries, religious and textbooks.

7. The low building at the left is the mission stable, while the two-story building at its left, and somewhat higher, is the home of Rev. H. N. Barnum, D.D., the upper portion being his study and Turkish reception room.

8. In front of and below Dr. Barnum's, and directly across the street, and so

outside the mission compound, is the large building formerly occupied by Dr. Barton and the Theological Seminary, and now the home of Rev. Dr. Wheeler and family.



THEOLOGICAL SEMINARY AND GIRLS' COLLEGE AT MARASH.

The report of the destruction of the buildings of the Central Turkey Girls' College and the Theological Seminary at Marash comes to us solely by telegraph. The Girls' College, the buildings of which are seen at the left of the foregoing cut, was organized in 1884, and at last accounts had thirty-five students. The Theological Seminary, seen on the right of the cut, graduated nine students

during last year, and has its full three years' course of study. This institution was very dear to the Protestant community of Marash, which gave a large proportion of the money needed for its establishment. The buildings were located outside of the city.

WHY FOREIGN MISSIONS SHOULD BE CENTRAL IN THE WEEK OF PRAYER.

BY REV. GEORGE E. STREET, OF EXETER, N. H.

1. THIS was the original intention. If there was force in the recommendation from India forty years ago that all Christians should unite to pray that God would pour out his spirit on all flesh, there is none the less now; as the world is coming closer together, and the difficulties and perils of our advancing foreign work increase.

2. "The students' volunteer movement," from which our missionary ranks are to be recruited, has adopted this week for its purposes.

3. It puts duties in the divine order: "Seek ye first the kingdom of God." If the new year is a convenient starting-point in business enterprises, it has like value in praying and planning for the interests of Christ's kingdom. A good resolve is thus likely to rule the year.

4. It would also help to correct and supplant the mercenary motives of much of our Christmas festivities with an unselfish, missionary motive.

5. Its general observance would afford a practical basis of Christian unity. It has already been a leading factor in solving that problem.

6. All observance of the week is likely to lapse and other seasons, as Holy Week, to be substituted, if the conversion of the world is not put foremost. This has perennial interest, while mechanical divisions of the week by the Evangelical Alliance confuse and weary.

7. Its observance by *all* our Congregational churches would lead to their participation in the support of our Board of Missions. Such praying is inseparable from giving; from enlightenment, too, as to the world's needs.

8. An offering, either accompanying or following the Week of Prayer, would give our Foreign Missionary Treasury the sinews of war, early in the year's campaign.

9. But chiefly, it would set the keynote, at home as abroad, to all successful missionary effort, as being not confidence in the credit of Mission Boards, or glory in missionary history and heroes, or new belief in the manifest destiny of the kingdom of Christ, but faith in God. The motto of the early missionaries and of their supporters was: "We walk by faith, not by sight." "If ye have faith, ye shall say to this mountain, be thou removed and cast into the sea, and it shall be done unto you." "For with God all things are possible."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1894-95.

MISSIONS.	When Begun.	Stations.	AMERICAN LABORERS.				NATIVE LABORERS.				Total American and Native.	PREACHING.				CHURCHES.			EDUCATION.						Native Contributions for all Purposes, in dollars.					
			Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.		Other Helpers.	Total.	Places for stated preaching.	Average congregations.	Sabbath-school membership.	Adherents.	No. of Churches.	Members.	Received on Confession.	Theological Schools.	Students.	For Boys.	For Girls.		Pupils.	Common Schools.	Others under Instruction.	Grand Total under Instruction.	
East Central Africa	1883	2	3	1	4	1	1	3	1	4	13	9	250	1,798	8,648	20	1,806	165	1	15	1	85	3	270	50	2,223	89	2,682	4,473	
Zulu	1835	10	95	1	11	10	32	22	64	160	248	181	960	3,795	8,648	20	1,806	165	1	15	1	85	3	270	50	2,223	89	2,682	4,473	
West Central Africa	1880	4	3	7	5	10	7	7	3	7	36	9	660	235	250	3	73	7	7	7	7	7	7	7	7	7	7	271	20	
European Turkey	1858	5	38	8	5	24	13	35	20	78	102	42	2,278	1,886	2,713	14	952	49	8	8	1	65	2	92	17	450	69	684	7,965	
Western Turkey	1819	7	104	20	33	76	32	48	210	19	309	385	122	10,336	8,799	14,108	35	3,604	157	6	9	528	8	686	122	5,027	606	6,853	30,978	
Central Turkey	1847	2	45	8	6	15	20	23	131	9	183	212	52	10,117	9,121	15,374	34	5,124	109	1	9	7	321	5	300	98	4,226	181	5,137	12,047
Eastern Turkey	1836	5	119	15	16	15	47	38	188	38	355	111	11,639	6,302	16,775	42	3,197	166	2	12	364	7	220	130	9	232	1,006	7,822	17,547	
Marathi	1813	8	116	14	12	12	38	22	246	104	395	433	116	5,000	4,993	4,320	40	2,515	162	10	753	9	596	120	2,677	8,936	2,557	7,965		
Madura	1834	11	299	14	11	9	34	23	148	285	84	543	299	8,633	5,681	15,511	38	4,359	369	18	7	855	6	362	165	5,176	6,411	5,886	12,047	
Ceylon	1816	7	24	4	2	13	28	292	72	468	418	48	1,692	3,720	3,066	16	1,656	100	3	3	630	2	151	136	9,882	216	10,979	1,700	10,979	
South China	1883	1	7	2	1	4	9	16	1	26	30	40	400	40	400	2	70	22	1	1	1	1	1	1	1	1	15	390	400	8,936
North China	1854	7	38	18	5	16	66	3	32	26	87	153	54	1,643	1,144	4,888	9	1,705	212	13	5	168	4	90	26	768	241	1,297	532	
Poochow	1847	5	30	9	3	10	28	22	49	15	111	35	1,419	1,184	1,842	25	926	172	10	2	104	30	104	30	672	7	868	1,390	1,390	
Shansai	1882	3	7	1	8	2	18	3	5	8	26	26	250	90	179	2	95	18	2	2	60	1	6	3	50	200	200	200	200	
Japan	1869	12	195	25	1	27	30	84	27	33	114	62	3795	4,552	15,000	99	11,162	461	53	4	560	7	642	642	1,255	1,255	1,255	11,243	11,243	
Micronesia ¹	1852	3	40	7	9	22	28	36	51	46	155	137	103	3,555	2,636	21,000	48	5,392	811	3	81	3,843	71	4,012	71	4,012	4,012	1,478	1,478	
Mexico	1872	7	15	7	6	5	18	1	5	23	46	53	999	793	1,438	18	7,282	65	17	4	105	10	359	29	476	29	476	1,438	1,438	
Spain	1872	1	14	2	1	4	6	1	2	13	22	16	549	662	1,465	18	462	20	2	2	75	1	43	11	1,001	30	1,074	4,646	4,646	
Austria	1872	1	48	2	1	4	6	8	1	14	18	46	1,310	212	2,023	12	782	105	11	11	11	11	11	11	11	11	11	128	2,000	2,000
Sandwich Islands	1872	1	1	2	2	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
TOTALS		102	1163	187	13	5,248	1,800	572	242	500	1,734	631	3,107	53,163	129,561	461	44,413	3,266	16	205	64	4,474	60	3,590	1025	42,582	2545	53,615	\$109,603	

¹ Of whom sixteen are physicians.
² Of whom two are physicians.
³ Of whom nine are physicians.
 4 Hawaiian missionaries.
 5 Includes twenty-five termed provisional.
 6 In part estimated.

Program for Missionary Concert, January, 1896.

A GENERAL SURVEY OF MISSIONS.

GENERAL TOPIC FOR PRAYER: — "That God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation." (Original Topic for Week of Prayer.)

HYMN.

PRAYER.

BRIEF ADDRESS BY THE LEADER, giving (1) A wide survey of the whole missionary field. (See the tables of statistics in the American Board Almanac for 1896.) (2) The wide opportunity which greets the church at the opening of the new year and the better preparation of the church to meet this opportunity.

HYMN OF PRAISE.

PROPHECY.

SURVEY OF THE WORK.

PROMISE.

Illustrated in a survey of the American Board's Missions.

I. JAPAN AND CHINA.

- (1) The Word of Prophecy. Isa. 49: 5-12.
- (2) Survey of Work. Missions, Missionaries, Newest Japan, Deputation. China's Lesson. Anti-foreign Spirit.
- (3) Promise. Mal. 1: 11.
Special Prayer for these nations.

II. INDIA AND AFRICA.

- (1) Prophecy. Isa. 61: 1-4. Psa. 68: 31. Jer. 46: 11.
- (2) Survey of Work. Missions, Missionaries. Unrest in India. Spirit of Inquiry. New Fields in Africa.
- (3) Promise. Psa. 2: 8.
Hymn, "From Greenland's Icy Mountains."

III. TURKEY AND PAPAL LANDS.

- (1) Prophecy. Isa. 33: 1-10. Isa. 14: 26, 27.
- (2) Survey of Work. Missions and Missionaries. Distress in Turkey and Prospect. Hope in Papal Lands, Bible Distribution, Liberty of Thought.
- (3) Promise. Isa. 43: 2.
Prayer for oppressed and persecuted peoples.

IV. ISLANDS OF THE SEA.

- (1) Prophecy. Isa. 60: 1-5, 9; 42: 3, 4.
- (2) Survey of Work. Groups of Islands. Relations with Governments in Control. Our Navy. Missionary Force.
- (3) Promise. Luke 12: 32.
Prayer and Hymn.

SUGGESTIONS FOR THE MEETING.

1. It is intended to be a survey, with *brief* heart glimpses of the missions. No one should occupy more than five minutes, unless it be the leader. The Scriptures should be read by persons in the audience, previously selected.
2. Sources of information for this program: — The American Board Almanac, 1896, Annual Survey of Missions, a leaflet entitled Field, Force, and Work. These can be had at the offices of the Board. A map of the world will add much to the interest of the meeting.
3. Let the prayers be specific, for the missions by name.

A WORLD-WIDE SURVEY.

ACCORDING to the scheme referred to on other pages of this number of the *Herald*, the topic assigned for the Missionary Concert for January covers a general survey of foreign missionary work. The material that might be used will be found in the reports of all missionary societies and in books and pamphlets innumerable, and it is so vast and diversified that no attempt will be made to present it in these pages. It will be sufficient to indicate here some sources of information, while other sources will be mentioned in the program for the Concert given on the opposite page.

The only special information we will give here is drawn from the summary of the tables given in the American Board Almanac for 1896. These tables contain the very latest statistical information in regard to the foreign missionary societies of the world. We have in hand the tabular reports of 220 such societies; 35 of them in the United States, 6 in Canada, 28 in Great Britain, and 151 in Continental Europe, India, China, Australia, Africa, and the West Indies. This list includes such organizations as are conducting independent work, and not auxiliary societies, which are numbered by thousands. We have, moreover, the report of the single item of receipts of forty-four other societies in Great Britain which combine in greater or less degree home and foreign missionary work. Doubtless there are many other similar societies in all parts of the world, which incidentally do some foreign missionary work, as well as some individual enterprises, which are not reported. But the summary we have obtained is as nearly complete as possible.

Some of the items from the tables we have are most interesting and instructive. The main facts are these: There are over 5,000 principal stations in non-Christian lands where missionaries reside and from which as centres missionary work is carried on. Connected with these are nearly 19,000 out-stations. The male missionaries that are now in the field number 6,355. Many societies, indeed most societies in Continental Europe, do not enumerate the wives of missionaries, but, nevertheless, there is a record of 5,219 women who are engaged in this work, so that the total number of missionaries now reported is 11,579. This is more than 2,000 in excess of any report that has hitherto been made. The number of native laborers, including pastors, preachers, teachers, and other helpers, exceeds 70,000, while the enrolled communicants number 1,157,668. Last year the reported receipts of all missionary societies were, in round numbers, \$13,700,000; this year the amount has increased to \$14,441,000. The gifts from the United States amounted to \$5,006,000, an increase over the preceding year of about \$82,000. The gifts from Great Britain, however, show an increase of over a million and a quarter, owing in part at least to fuller reports from societies which are engaged both in home and foreign missionary work.

The 35 societies of the United States report 993 principal stations and 4,911 out-stations. They have in the field, at present, 3,512 missionaries, of whom 1,469 are men. The fuller details reported by these American societies enable us to give the number of churches connected with them as 3,019, having 397,252 communicants on their rolls, of whom 36,600 were added the past year. In schools of all grades there are under instruction 193,616 pupils. Among the

noteworthy facts brought to light in these tables of American societies is this, that the native Christians in mission churches have contributed the past year the noble sum of \$590,000, which is more than one ninth of the amount contributed in the United States.

The following volumes may be consulted in preparation for this concert: Dr. Dennis' "Foreign Missions after a Century"; "A Hundred Years of Missions," by Dr. D. L. Leonard; "Modern Missions in the East," by Dr. E. A. Lawrence; also, the following pamphlets and leaflets issued by the American Board: "The Aim of Foreign Missions," by Dr. Storrs; "The Next Step," by Secretary Smith; "A World-wide Survey," and "Facts that Tell," by Dr. A. N. Hitchcock; and a Missionary Concert Exercise, entitled "The Work of the American Board."

THE MISSIONARY CONCERT.

BY REV. HOWARD S. BLISS, UPPER MONTCLAIR, N. J., MEMBER OF THE NEW YORK COÖPERATING COMMITTEE.

I. IT OUGHT TO BE ADOPTED IN EVERY CHURCH.

1. *The cause of missions needs it.* — Missionary fervor must be fed with missionary facts. Ideal enthusiasm springs from personal knowledge of actual conditions. Men and moneys, prayers and petitions will not be offered for a cause when people are ignorant of its claims and its needs. Impulse must be preceded by instruction. Let Christ's soldiers at home receive regular bulletins from the front telling of their comrades' dangers, perplexities, and needs, and they will be inspired to send forward reinforcements and supplies.

2. *The pastor needs it.* — His own interest in missions needs spur and stimulus. A regular missionary meeting in his church will compel him to keep in touch with the progress of his Master's kingdom outside his own parish. Often the most devoted pastor needs this incentive to systematic study of the great field. He needs it as an unequalled opportunity for securing the coöperation of his people in church work. In the Monthly Concert meeting he can draw out many a hidden talent. To one he can entrust the drawing of a map; to another, a general description of the country under consideration. A merchant can tell something about its commercial importance. A physician can speak of its climate, its diseases, its medical needs. A farmer can describe its agricultural products. A teacher can point out its system of education. The form of government can be assigned to a lawyer. Someone interested in natural history can speak of its flora and fauna. Its legends, its history, its religions can be allotted to others chosen by the pastor, according to their different tastes, while the work already accomplished by the missionaries can be presented by those who have made themselves especially familiar with the facts. The papers of any who have not sufficient confidence to read them in public may be read by others assigned for the purpose. In this way the pastor can guide his people in their reading, directing their steps into a most fascinating department of Christian literature. There will be many who cannot at first undertake such work. To these verses to be read, or paragraphs from the missionary magazines, may be

assigned; others can draw pictures of interesting objects connected with the subject, or may collect photographs and curiosities for exhibition at the meeting. The preparation of slides and the operation of lanterns and stereopticons will be in the charge of others. "A work for everybody, and everybody at work" can be more nearly realized at a Monthly Concert than anywhere else.

3. *The people need it.* — The occasional missionary sermon by the pastor, valuable and indispensable as it is, is received by his people as a matter of course. It cannot deal with details. It offers no opportunity for personal participation in the study of missions. But the Missionary Concert stimulates the people to study for themselves this fascinating subject. It throws upon them an individual responsibility to become intelligent students of missionary facts, principles, and problems. It gives them a new joy as they thus participate in the work of the church. It supplies a definite point toward which they can direct their reading. It gives them a new sense of fellowship with their far-distant missionary comrades.

4. *The missionaries need it.* — They need it as much as the soldier away from home, alone on the solitary sentinel post, needs the reassurance that he is not forgotten by his comrades in camp — not forgotten in the prayers and thoughts of his dear ones at home. The missionary will work hopefully, courageously, persistently so long as he knows that his heavenly Father is not forgetting him; but he will work still more hopefully, still more persistently if, in addition to this mighty assurance, he knows he is not forgotten by his brothers-in-Christ at home. To return to his native land and find so many churches in almost total ignorance of the field where he has been working, and of the grave issues that are confronting his station, to find hopeless confusion in the minds of many as to the most general geographical location of his adopted home, — all this is discouraging enough. But, in addition, to enter church after church and to find the allusions to the great and holy missionary enterprise confined to a single phrase of the "long prayer" brings a sense of loneliness and homesickness that makes him sometimes long to return to his solitary post before his furlough has expired.

II. THERE WAS NEVER A BETTER TIME FOR ADOPTING THE MISSIONARY CONCERT THAN THE PRESENT.

1. *The missionary enterprise was never in so interesting a stage as at present.* — Its aspects were never so varied, its problems never so complex. It is to-day a part of the world's history, secular as well as religious. Its relation to recent events in China, in Japan, in Turkey offers most interesting themes for study. Its relations to commerce, science, politics, civilization repay the most careful inquiry. Acquaintance with its history, its motives, its achievements, its methods is a part of a liberal education.

2. *The literature of missions was never so rich and varied.* — The various missionary magazines were never more ably edited. Books of discovery, travel, biography, relating directly to the missionary enterprise in foreign, home, and city work, abound, while the works that touch indirectly the general subject are very numerous. The magazines and daily papers give an increasingly large space to subjects bearing upon the topics of the Monthly Concert, and most valuable and timely information may be secured from these sources from month to month.

Postal facilities have made it possible to hear the freshest news from the foreign field, while the various Mission Boards are always ready to send speakers or the latest information relative to the topic under consideration.

3. *The popularization of the lantern and the stereopticon* provides a new means of making the Monthly Concert interesting and attractive. Slides may be made or hired, or in some cases borrowed from the mission rooms of the various Boards.

III. THE MISSIONARY CONCERT CAN BE SUCCESSFULLY ADOPTED IN EVERY CHURCH.

1. *How to start.*— Let the pastor think the matter out himself—carefully and prayerfully. Then let him present the subject to his Standing or Prudential Committee, giving his reasons for desiring to establish a monthly missionary meeting, and citing instances of the success of such meetings in other places. Having secured their assent, or more probably their hearty coöperation, let him preach a sermon along the general line of the value of concerted prayer and a more intimate knowledge of missionary work, and let him close by announcing that a meeting such as he has described will be held at a given time. For this meeting careful preparation must be made in order to ensure success. The pastor will then be ready to go forward with plans for making the Monthly Concert a regular feature of the church calendar.

2. *Some general plans that have worked well.*— Decide upon a list of topics. At the beginning of the year assign the care of one meeting each to the different societies in your church: Woman's Home and Foreign Missionary Societies, the Sunday-school, the Y. P. S. C. E. (Senior and Junior branches), Young Woman's Guild, Young Men's Society, etc. Appoint committees to take charge of each of the remaining meetings.

Another plan. Let the church appoint a Missionary Committee for a year or six months, seeing that representatives from the various departments of the church are placed upon it. Let the committee choose the topics and have charge of all the meetings.

Still another. Let the pastor choose the topics. Devote half an hour to reports from different fields, home and foreign, and a half hour to some single mission, with the field divided among different speakers chosen by the pastor.

And another. Vary the character of the meetings as outlined above by addresses from visiting missionaries, stereopticon lectures, responsive missionary exercises, etc.

One more. Divide the whole field among the church membership, so that every man and woman willing to help may have a special field from which to report from time to time, changing the fields once a year in order to broaden both intelligence and interest.

The best method of all. *Work out your own plan*, only being sure that it is a plan, and that work has been put upon it.

IV. SOME SPECIFIC SUGGESTIONS.

Topics.— An excellent leaflet has been prepared by the Coöperating Committee of the American Board of Commissioners for Foreign Missions for the

Interior States, giving a full program of topics for the year, a list of missionary hymns, and a very full list of missionary books, together with many suggestions of practical value in arranging for missionary meetings. This leaflet may be obtained from the chairman, C. H. Case, Esq., 169 Jackson Street, Chicago, and from the office of the Board at Chicago. A leaflet along the same general lines is being prepared by the New York and Boston Coöperating Committees, copies of which may be secured from the rooms of the American Board in Boston and New York. The religious weeklies publish annually admirable lists of missionary topics. The range of subjects may very well include Home and City Missions as well as Foreign Missions. The work is one and the same.

In the March number of the *Missionary Herald* for 1880 Rev. S. J. Humphrey, D.D., gave a full and interesting list of topics relating especially to the history of missions. The following are specimens from his list: "Nestorian Missions in the Fourth Century," "Irish Missions of the Sixth and Seventh Centuries," "Missions in Luther's time," "Bishop Heber and the Missionary Hymns," "Pastor Harms and his Missions," etc. The whole list is worthy of study.

Special sources of information.—In addition to its regular features, the *Missionary Herald* will devote especial attention month by month to the list of topics published elsewhere in this number.

The American Board of Commissioners for Foreign Missions Almanac furnishes a succinct statement of foreign missionary activities.

As to books only two are here mentioned: "The Report of the Missionary Conference, London, 1888,"—a veritable storehouse of information, accurate, suggestive, comprehensive; and Rev. E. M. Bliss' "Encyclopedia of Missions,"—a most valuable work. These and all the books mentioned in the pamphlets above referred to may be secured through the Mission Rooms, or the Coöperating Committees. A reference to Poole's Index of Periodical Literature will give many helpful suggestions as to recent articles bearing on the subject of the meeting.

Missionary Reading Circles and Christian Travelers' Clubs.—These titles sufficiently explain the objects of these societies, which may be formed in any church. A little library of the most interesting missionary books may be secured through such circles, and the members may contribute very materially to the interest of the Monthly Concert by taking the audience upon imaginary journeys to foreign lands, or into home and city missionary fields.

Maps.—These are most important auxiliaries in making a meeting interesting and instructive. They can be drawn on a blackboard, with the mission stations marked by colored crayons, and with a list of the missionaries in these stations placed at one side. Methods of preparing cloth maps were fully described in the August and December numbers of the *Missionary Herald* for 1879. A pamphlet containing maps of the American Board of Commissioners for Foreign Missions stations can be secured from the mission rooms and also a set of clear but inexpensive wall maps suitable for chapel use.

V. SOME CONDITIONS OF SUCCESS.

I. The pastor must be full of the subject. The manner in which the leader of the meeting in introducing the speakers shows the connection between the different parts of the program has much to do with the success of the meeting.

2. Let the *union* character of the meeting be emphasized, and the Young People's Society feel a definite responsibility for the success of the meeting.

3. The meeting must begin on time and end on time. Hymns should be sung at frequent intervals. Verses should be assigned to the younger people. An opportunity should be given for questions and the introduction of brief incidents volunteered outside of the regular program.

4. Finally, too much emphasis cannot be put upon the importance of the *prayers* offered at the meeting. Let them be specific (topics even may be advantageously assigned), personal, intelligent, fervent, *short*. The underlying spirit of the meeting must be that of concerted prayer.

"SHEER IGNORANCE."

IT is but natural, while our missions are enduring such fires of persecutions abroad, that those who do not believe in missions, or in Christianity as designed by its Founder for all mankind, should make their sharpest assaults. These attacks of non-Christians in Christian lands ought to be no surprise to us, but we confess that we were not a little surprised over an article in the *Church Union* for November 15, in which some astonishing statements were made. The article starts with an allusion to the large sums of money raised for foreign missions and suggests that the home field is slighted because of this drain upon our resources. Had the writer been aware that the total contributions for foreign missions by all evangelical Christians in the United States do not amount on an average to twenty-five cents per member a year, he could not have spoken of them as other than pitifully small. The sins of Great Britain and the United States, both national and individual, and especially the conduct of some of their citizens who carry dynamite and the arts of war, with liquor and opium, into pagan lands, are paraded as if they furnished a reason why Christians in these nations should not carry the gospel abroad. This is a strange *non sequitur*. Since corrupt men from Christendom are bringing evil upon pagan lands, every Christian should feel a yet greater obligation resting upon him to neutralize these evils, and as far as possible make amends for the wrong done, by imparting the blessings which Christendom enjoys.

Another astonishing statement made by this writer is that missionaries "have admitted having known very few or scarcely one truly converted heathen in their personal experience."

What missionaries have said this? We call for names. Let Paton and Chalmers speak for the South Sea Islands; Blodget and Nevius for China; Clough, Thoburn, and Washburn for India; Wheeler and Tracy and Jessup for Turkey, and let others as clear-headed and honest speak for other lands. They tell us of thousands and tens of thousands brought under the power of the gospel, made into new creatures by the Spirit of God. "Very few or scarcely one truly converted." The assertion is utterly reckless, yet it is matched by another, which is that missionaries take up this work "for their love of foreign travel, for educational advantages, sight-seeing, and in other cases for the love of luxury." We forbear to characterize this statement as it deserves. If such

motives have ever influenced anyone, it may be remembered that there was one Judas among the Twelve. The suggestion of superior educational advantages and luxuries to be found by an American in the islands of the Pacific, in China, or India, or Africa, is one we should hardly have looked for outside of a lunatic asylum. And when missionaries are enduring what they are to-day in Turkey and China, and are standing at their posts at the peril of life, amid blood and famine and desolation, for the sake of the people whom they have reached with the message of the gospel, and whom they have learned to love as their own souls for Christ's sake, it is a strange time to speak of them as seeking luxuries and personal gain.

We have perhaps paid more attention to this article than it deserves. The writer comments on the spirit and methods of Matthew Carey (*sic*), commending them to all missionaries and missionary societies. The context shows that he referred to William Carey of England and India, but he seems to be as unfamiliar with his work as with his name. It is said of Samuel Johnson, the lexicographer, that a woman once came to him asking him how it was possible for him to have made a certain blundering statement in his lexicon, when the learned and frank doctor instantly replied: "Ignorance, madam; sheer ignorance." Such a confession might well be made by several persons who have uttered themselves recently about missions, and among them by the writer of the article in the *Church Union*.

Letters from the Missions.

Western Turkey Mission.

SOME THINGS TO BE THANKFUL FOR.

FOR reasons which are hinted at in an editorial paragraph, we do not give many of the communications received from missionaries in the desolated regions of Turkey. But the following letter from Rev. Robert Chambers, of Bardezag, may be taken as representing a portion of the communications that are coming from the several stations which we have heard from.

Mr. Chambers, writing November 21, says:—

"We have had several special services in the chapel, and last Sunday we observed as a day of prayer and fasting. The services were crowded, many turning away for lack of room. The women have three prayer-meetings each week and are likely soon to resort to daily meetings. The crowded meetings, the strained attention, the fervent struggling in prayer, the rhyth-

mical chanting of 'Lord have mercy upon us!' in which the whole audience upon their knees sometimes indulge, are very touching indeed. Many are hearing the plain gospel who never paid heed to it before.

"One Sunday I asked for a special collection for the starving; I was expecting \$10 or \$15, which is the usual response to any very special appeal by this poverty-stricken people, but that day they brought me \$50, and I blessed them fervently. They continued their efforts, overturned their brides' trousseaux, selected from their stock of clothing (largely made by their own hands and laid by for winter's use), and soon filled three cases with \$250 worth of the best they had in their houses. They brought money also. One young woman who works for a living sold her only really good suit and brought the proceeds; others also have given by depriving themselves of necessaries of life. Our school-boys went without meat for a week in

order to be able to give something, and they wanted to continue the self-denial, but the physician forbade it.

“Mission work has of course received a financial setback. Many out-stations have been destroyed. So far as we know, pastors, people, and chapels have been involved in a common destruction. Will the Board think for a moment of adhering to its usual scheme of appropriations? Let some millionaire, or, failing that, let a million poor men come forward with a contribution which will not only reinstate the missionary work but also give it a grand swing forward. Let every mission station be fully manned. Let it be seen in this hour that the missionaries and those who believe in missions are not made of the stuff that can be broken or crushed.”

THE QUESTION OF SUPPLIES.

Mr. Peet, of Constantinople, reports that Mr. and Mrs. Larkin, who were destined for Mardin, have gone to Beirut, where they can study the Arabic language, which is used at Mardin, and await the opening of the roads to that station. Mr. and Mrs. Hubbard still remain at Constantinople. It has not been deemed best for them to go on to Sivas. Mrs. Marden, who has arrived at Constantinople, left Marash before the first outbreak. As to the matter of getting supplies to the interior, Mr. Peet says:—

“I have had several telegrams from the interior indicating that it is wellnigh impossible to find money there. You understand, I think, that we had succeeded in building up a system of exchange by which the missionaries in the interior were able always to get funds as needed by drawing drafts on the Bible House; these drafts were easily sold to the Armenian merchants who had transactions with correspondents at the capital. It now appears that the victims in the late massacres in the principal cities throughout the provinces of Asia Minor have been from the wealthy and leading business men; as a consequence, business is paralyzed, and it will be some time before new

business channels are opened between the interior and the capital. Indeed, the question of supplying our missionaries in the interior with funds for their personal needs, to say nothing of the remittances for the relief work, will be a very serious one. I am busy now with arrangements for remitting to several points in the interior, but am not able now to state what success I can hope for.”

Madura Mission.

DEVELOPMENT OF MEDICAL WORK.

DR. VAN ALLEN writes from Madura, October 28:—

“I came to India about seven years ago and have been most interested in seeing and feeling the influence of this branch of missionary effort. The number of cases new and old treated has risen from about 13,000 the first year of my labors here to over 26,000 last year. These patients come chiefly from the town of Madura and immediate vicinity, but a fair proportion — I should say from twenty to twenty-five per cent. — come from the outlying towns, scarcely a day passing that one or more patients do not attend from a distance of from fifteen to twenty miles, and it is far from uncommon for patients to come sixty or one hundred miles. The gospel is faithfully preached every morning to the patients who have assembled, and tracts printed in Tamil distributed. The good attention which they pay is noticeable.

“Since I have become established here and known to the people I have been successful, particularly in the past two years, in raising money for the support of this work. Of every three dollars spent in the medical mission work under my care I have gotten considerably more than one dollar from India. For such a poverty-stricken country as India, this has not been a small matter. I take pleasure in this, that I never charge fees, and that the money which patients have given has been an entirely voluntary thank-offering. I believe that these thank-offerings have served to bind closer to us the persons who gave them —

rather than given them the feeling that our relation had been a purely business one. I am glad to say that there have been very many expressions from the people of kindest feeling for our medical mission work.

“But though this is pleasing there is a matter which is still more encouraging in the development of this work. Our little old dispensary building in Madura, which in a small way has sufficed for carrying on the medical work, has been outgrown. I have planned a new, large, and commodious hospital and dispensary building, to be erected just across the street from the present dispensary. I have made known to the native people the necessities for the erection of this new building and they are helping generously. The building is to be a strongly built substantial structure, the foundations entirely of stone; the superstructure is brick and stone. A verandah ten feet wide is to surround it on all sides, downstairs and upstairs, which is necessary on account of the sun. There will be accommodation for about twenty-five in-patients, besides the rooms occupied in carrying on the dispensary or out-patient work. The foundations are now being laid and are nearly ready for the beginning of the superstructure.

“Over 23,000 rupees (about \$7,000) have been given for this work by the native people. The silk weavers of Madura are now collecting a contribution which will amount to about 2,000 rupees.

“There are two sources from which I am expecting in a few days (though it is not entirely certain) 2,000 rupees more. As the building will cost about 40,000 rupees I still have considerable to get, but I have faith that every rupee of the money will be collected in India. The building will be a substantial addition to the property of the Board in Madura. We ask your prayers for our work.”

THE PASUMALAI COLLEGE AND TRAINING INSTITUTION.

Dr. Washburn, who has been for many years Principal of this institution,

sends the following interesting account of its jubilee celebration, which took place on September 19:—

“No occasion in many years has brought together the native Christians of the Madura District in such a great and hearty gathering as the jubilee of Pasumalai College and connected institutions, just celebrated. The sight of so many Christians in this heathen land was impressive; gathered, as they were, not from the intellectual Brahmans, but largely from the plain, laboring, and farmer classes and from the lower castes, and swelled by a crowd of bright, intelligent, and well-dressed Christian women. That they should be assembled together to celebrate the anniversary of an institution of learning, and that such a class of people should show such hearty interest in the institution was one of the significant facts of the celebration. We are a scattered community, as you know, — 15,000, — sprinkled in hundreds of villages over an area as large as Massachusetts; but the whole district was pretty well represented.

“The jubilee of the opening of our institution at Tirumangalam was held in 1892; but three years after its opening the school was removed to Pasumalai. And this has given us occasion for a kind of adjourned jubilee, for which the first was the condition and preparation. The exercises of the day began where those of three years before left off, and carried forward the educational thought into its religious and practical application to the needs and deficiencies of our community. The topics of the numerous addresses were all chosen to keep constantly in view matters of immediate practical application, and they were ably handled by men, every one of whom had a right to be heard on his topic.

“The celebration also illustrated the unity of mission effort. We were favored with the presence of representatives of the Marathi and Arcot Missions, members of the London and Leipsic Missionary Societies, and should also have had representatives of the Church Missionary Society and the Jaffna Mission had not

untoward circumstances at the last moment prevented. In the multitudinous diversity of Christian sects and societies laboring in India it is most valuable to have a visible illustration before the native people of agreement among Christian missions and missionaries."

THE ENDOWMENT.

"The chief topic in the last meeting of the jubilee of 1892 was the endowment and improvement of the institution, and everybody went away from that meeting feeling that he had a duty towards the institution which touched his own sons and the establishment of Christ's kingdom in the district. Nearly every agent in the mission employ — and this included the Bible-women and schoolmistresses also — pledged a month's wages, to be paid in before the adjourned jubilee of 1895. The missionaries also offered to contribute on the same scale, and many former students of the institution, scattered about in South India, Hindus as well as Christians, have sent their contributions with words of gratitude, which have doubled the value of their gifts. The Rajah of Ramnad generously subscribed and paid in the sum of 2,000 rupees, and a few other liberal-minded Hindu gentlemen of the district have generously contributed, and one or two constant friends in the United States have added donations.

"It was therefore with no little spice of expectation that our people gathered on September 19 to count up the amount of their three years' efforts. This was one of the reasons why Christian men and women from all over the district, — grandmothers who were supporting their grandsons in school, and sisters who were supporting their brothers, — all were present in such numbers to see and have a part in the events of the day.

"Three years ago we had figured out our probable collections at 15,000 rupees. We all waited, therefore, for the treasurer's report. It was announced that 14,021 rupees were in hand and that some subscriptions were yet to come in. A former student, who got into his profession a year

or two ago, telegraphed that he wished to subscribe seventy rupees to encourage others to give; and when we come to know that the sum almost equals his salary for three months, we see where the encouragement to others to give comes in. This total sum is a very small one, but no agents have been employed to collect. No one has spent a day in soliciting contributions. It may seem trivial in the eyes of Americans, whose institutions are endowed by generous-hearted and rich men in gifts of hundreds of thousands; but when we remember that most of this sum was the gift of poor people, whose wages, if laborers, are not above eight cents a day, or if mechanics, not above sixteen or eighteen cents, we estimate it at its true value and set great store by it as a precious treasure."

THE PLANT.

"While the constituency of the institution has been thus employed, the management has felt no less the pressure of a great necessity, the necessity of a larger equipment, of a better teaching force, and a more civilized and rational provision for the comfort of those studying in the institution. Sixteen small, but substantial, houses have been built for the accommodation of the student catechists and their families; the Southfold hostel for the residence of thirty-six Hindu students has been completed; Yokan Lodge, containing rooms for twenty Christian students, has been erected; eight cottages for the Christian instructors in the institution have been built, and much apparatus and furniture have been added to the school plant; all at a cost of above 20,000 rupees. Never was the institution in better trim to do its work than at the beginning of its new half century at Pasumalai. Perhaps the thing now most needed is an endowment to keep going what for fifty years we have been preparing for work. Our people have done nobly again and again, and will continue in well-doing; but an adequate endowment is wholly beyond them. But let our brethren and sisters in Christ in America

remember that every dollar given here is equivalent in teaching power to four or five dollars bestowed in America and to eight or ten dollars in the support of beneficiaries."

THE EXERCISES.

"The exercises of our jubilee began with the opening of the Yokan Lodge, a new residence for Christian students. A large audience gathered on the lawn in front of the entrance to listen to Mr. Tracy's thoughtful address, and I do not doubt that as they joined in the dedication prayer and hymn, closing with

'Here dwell with men, their teacher be,
Their home Thy home, their hearts Thy
shrine,—'

there was many a father and mother in the assembly praying that such might be the dwelling-place and companionship of their son while gaining his education, and many a missionary could respond with a hearty Amen.

"The day from half-past eight o'clock in the morning to late at night was filled to the brim with gatherings which crowded the college hall to its utmost capacity. The hall is calculated to seat 500, but doors and windows had all been removed, and at least a thousand people packed themselves into the hall or sat quietly on the spacious verandah within sight or hearing of the speakers. Most of these were Christians, but there was a good representation of the gentlemen and educated classes, Brahmans and others of Madura; and a considerable part of the exercises of three out of four of the sessions were in the English language. That they should have commanded a great audience again and again is a significant indication of what is going on in South India. Even when the central assembly of the day was given up wholly to vernacular addresses the attendance was not larger—rather less—than at the other meetings. The students in the theological seminary and the college had the best of the evening to themselves, and many were the relatives, friends, and well-wish-

ers who were glad to see what their student friends could do, only they nearly succeeded in overwhelming everything by the prodigious crush. Fireworks in the late evening brought to a close one of the most interesting and impressive days that the Madura Christians have ever celebrated."

Foochow Mission.

THE SITUATION. — TAOIST WORSHIP.

MR. GODDARD writes from Foochow city, October 13:—

"As far as outward appearances go, the situation here is just as it was last year—the people friendly, the same indifferent curiosity, the same surging multitudes so burdened by the present that they are heedless of eternity. There is this difference, that we remember all too vividly the massacre of last summer, and know that in the million of people about us there are thousands just as cowardly and just as full of hate toward us, and just as bent on plunder if the least opportunity is afforded. This good thing comes of it, however, that we have no place for self-confidence, and are driven to that Refuge that faileth no man.

"A few days ago I was in a neighboring temple, and, as the present month is the autumn festival, there were many in at their devotions. As you are not privileged to see the process of worship, you will be interested in my poor description of it. I wonder if you have as vague ideas of idolatrous worship as I had when I came here? I expected to see elaborate ceremonial and great crowds of people, etc. What I found was very different. Of course there is a difference in the varied religions. This that we enter is a Taoist temple. It is an elaborate collection of buildings with great dark rooms or halls, one side of which will be taken up with the immense images of the particular heroes or demons there worshiped, all very dirty and very much in decay. As we enter we pass a small tea stand kept by a dirty old woman. She lives in a hovel that is attached to the temple and

is a prostitute, bringing much gain to the temple. Once inside we wander about from room to room, examining the many idols and watching the few people present — for there are never crowds — as they come and go. Taoism as a religion began about the same time with Confucianism, from the teaching of a wise man who claimed to teach a worship founded on reason, and the name means reason. It is not much like present-day rationalism, for it now consists in worshipping or placating innumerable demons and deified heroes. This particular temple is dedicated to Uong, Ruler of Heaven. This does not mean God; far from that. It simply means that Mr. Uong, who lived a long time ago, has been deified, and is supposed to have great influence over luck in some calling. It may be over success in business or over safety from fire, or influence with the cholera god. His image represents him as a scowling, angry man in an attitude ready to strike. There are two score other images in this same temple, but Mr. Uong is the principal one, and no trouble arises, because there is no jealousy between gods of wood. The priesthood for this temple descends from father to son, who gets his support from the offerings of the people that come here to worship, from the sale of tea, incense, replies to prayers for particular favors, etc. This priest's income at present is said to be very large.

“Let us watch the people and see how they worship idols of wood. It is the time of the autumn festival, so many are coming to worship; and we do not have to wait long. First he lights two or three minute sticks of incense, such as are sold in America now for scenting rooms, placing them in the urn of ashes before the idol. Then he kneels on the ground before it and, with hands on the ground, bows until his head touches the floor. He knocks his head three times against the floor, and then rises upright on his knees, and then repeats this three times, making nine knockings in all. After this he remains some time on his knees, mumbling a form of words or adoring the idol.

When he thinks that he has done this enough to secure the goodwill of the idol he rises, and takes from the altar two pieces of wood that in shape and size are like an ostrich's egg split in two, but really are made of a bamboo sprout that has been sawed in two. These he waves in the smoke of the incense and then returns to his kneeling position before the idol. After holding these pieces of bamboo before him for a minute he tosses them into the air. If one falls on the flat side and one on the round, it means that the idol will graciously answer his prayer; if they both fall on the flat side, the result is uncertain and he must resume his devotions; but if they both fall on the round side the idol is said to be laughing at him or refusing to answer. If one falls on the flat side and one on the round, he then goes to the altar and takes a wooden cylinder half filled with flat strips of bamboo on which are written different numbers or characters. Holding this in both hands he slowly moves it up and down. He moves it faster and faster, making the bamboo strips hop up and down, until one hops out upon the floor. This he eagerly scans and then takes to the priest, who for a small sum gives him a sealed paper corresponding to the number on the slip that hopped out, and which contains the answer to his prayer. It professes to tell him the lucky day to plant rice or to begin the repairs on his house or who his enemy is.

“Is not all this very reasonable? It was a great relief to come out from the gloomy halls, with their dusty, tawdry hangings and gaudy decorations; to come out into the glorious sunlight, and to be able to look beyond a repulsive idol; to look up beyond to “the hills whence cometh our help.” The day was far spent and already the clouds were massing themselves above the western mountains and the setting sun crowned them with splendor. Soon the brilliant stars of the Orient would be out to comfort us and to tell us that “he who watches over Israel shall neither slumber nor sleep.” That humanity in its ignorance should become sun-

worshippers I never wondered at, but that millions not a few, should become so debased and infatuated that they will bow down to idols of decaying wood is well-nigh incomprehensible.

"How different was the service of the next day at Tai Bing Ga church! It was filled with happy men and women and children, full two hundred of them, singing the songs of Zion. There were mothers from the Women's school, and kindergartners, scores of college boys, tradesmen and soldiers; there were young ladies studying medicine at the hospital and children from the day-schools. Nor was their worship perfunctory or unsympathetic, for it was easy to see that pastor Ling and his people were in the presence of a Saviour whom they loved and who loved them.

"China has not been an easy place for native Christians the past six months, but the Lord is keeping them wonderfully. It is evident that he is sifting out his people, and therefore the heathen rage. Pray for them, and pray that the light of truth may yet shine in every dark place in this dark land."

North China Mission.

AMONG THE MONGOLS.

MR. ROBERTS wrote from Kalgan, August 31:—

"I have made a tour of thirty-one days in Mongolia, accompanied by Mr. F. A. Larson, a Swedish missionary of the International Missionary Alliance. Dr. Waples also went with us, but returned at the end of two weeks. We visited all of the places where I usually go, and some new places, and saw many of the Mongols, and good numbers of Chinese. We can not preach to crowds in Mongolia, as we do in China, but depend chiefly upon talking to individuals. This, I suppose, is the most fruitful kind of work in any land. The best fish are caught with the hook, rather than with the net. We spent quite a number of days at Hara Oso, where the Christian Mongol, named Boyinto, lives. He was glad to see us, and doubly glad to

hear Brother Larson say that he will make that place his home. Mr. Larson has rented a room in Boyinto's house, and has ordered a Mongol tent from Urga. The people of Hara Oso are very friendly. This is a result of Mr. Gilmour's labors here long years ago. Hara Oso is on the direct route from Kalgan to Urga and Irkutsk, and the people are accustomed to seeing the Russians who travel on this road; so the foreign missionary will not seem so strange a being as he might seem elsewhere; and another advantage of this place is, that letters can be sent there by the Russian mail couriers. Hara Oso is just the place which we should occupy if we opened a new station among the Mongols.

"I am most happy to see Mr. Larson about to open his work there, and know that he can do more for the people by living there than I could do for them at this distance. I shall have abundant opportunities to help him, which I am most happy to do. I hope, now that I have learned somewhat of their language, that I may do *some* work for the Mongols each year, as long as I shall live. If not at other times, I may do so in the summers, when my Boys' Boarding School has its vacations. I have engaged a good Mongol teacher to come here soon, and shall have one or two Mongol pupils to study the New Testament with me during the winter. One of them is the young man named Bayin Delehi (pronounced Duluhee), who did very well in his studies with me in the winter of 1892-93."

Japan Mission.

A NOTABLE CONFERENCE OF NATIVE MINISTERS.

MR. ALBRECHT, of Kyōto, sends the following under date of November 1:—

"The pastors and evangelists of the Kumi-ai churches have just closed a most interesting and helpful meeting. Realizing the need of closer fellowship and of more spiritual power, they met in the ancient, historic capital of Nara for three days of fellowship and prayer, October

22-25. Sixty-six persons, coming from all parts of the empire, were in attendance. All lived together at the same hotel, under strict, self-imposed rules of family discipline. At 5.30 A.M. everybody had to rise, and after 9.30 P.M. no light was allowed to burn and no word to be spoken. At 6 A.M. everyone attended the morning prayer-meeting, in rainy weather in the church, on pleasant days on the slope of a famous mountain near by; and it was truly with strong crying and tears that the brethren offered up prayers and supplications for a baptism with the Holy Ghost. Nor were they disappointed. Not one of them went away without having received a spiritual quickening and new power for the work. The sessions for conference and prayer were daily from 9 to 11 A.M., from 2 to 4, and from 7 to 9 P.M. The topics discussed were all practical ones and were discussed in a helpful, practical way. 'The Preparedness of the Minister for his Work,' 'Practical Evangelism,' 'Why are we Engaged in Christian Work,' 'Our Relation to the Missionaries,' 'The Theological Seminary' were some of the most vital topics. An address by Dr. Bradford added greatly to the profit of the meeting. All the members of the deputation attended some of the sessions.

"Regarding the future work of the missionaries, the opinion was unanimous that our Japanese brethren want us to stay, at least those of us who know the people and who can use the language, those who are ready cheerfully to aid the Japanese workers in extending the kingdom of God. Grumblers and incompetents had better go home. The responsibility and the lead in the work must be in Japanese hands; missionaries can render valuable aid by breaking new ground in the interior and by strengthening weak churches. This is also the main thought of two editorials in recent numbers of *The Christian* and no one can find fault with this. If only every missionary could know whether he is one of that grumbling or incompetent class, he could decide his future very quickly. We all mean loyally

and sympathetically to *help* our Japanese brethren in winning their fair land for Christ; and all that seems necessary for a grand advance is a hearty, whole-souled carrying out of opinions pretty well agreed on by both missionaries and native brethren."

A DECLARATION.

"A committee of ten, appointed by the conference for this purpose, drew up a 'Declaration,' which at the consecration meeting on the last day was signed by each and every member present. It does not purport to be a creed in any sense whatever. The creed of the Kumi-ai churches stands as before. Its intention is to show to the world the lines along which the Kumi-ai pastors and evangelists mean to work for the redemption of their country. It may be translated as follows:

"We who believe in and who revere Jesus Christ as Saviour, who have been called of God, do greatly mourn over the present condition of the world; and, assembled in the ancient capital in prayer unto God, bathing in the gracious influences of the Holy Spirit, we resolve to preach the gospel and to build up the kingdom of God according to the following leading principles: (1) that all men should repent of all sin and should through Christ return to obedience to God; (2) that all men, being the children of God, should fulfil the great demand of brotherly love; (3) that by faithfully maintaining the marriage tie between one man and one woman they should purify the home and fulfil their duties as parents and children, as brothers and sisters; (4) to arouse and to advance our native land and to labor for the welfare of all mankind; (5) that the hope of eternal life is realized through faith and righteousness."

"This is certainly a declaration of a noble purpose, in the carrying out of which every missionary will aid with heart and soul. Thus the brethren have scattered to their widely separated fields with new purpose and new power, and we may well follow them with our prayers, as we have asked for God to manifest himself to them in their conferences.

“The brethren of the delegation, after a week in Tōkyō and Kyōto and visits to Maebashi and Sendai, are now on a tour via Kōbe to Tottori, Okayama, and Kumamoto, after which they return to Kyōto for final conferences with the trustees of the Dōshishū and with the mission. That they are meeting with a cordial welcome everywhere goes without saying. Their presence with us is an untold source of strength and inspiration. The prayers of the workers here as well as of the friends of missions at home are accompanying them every day. Their recommendations or decisions can scarcely satisfy everybody, but we all are convinced that the God of missions will make them a real help to his cause in this land.”

WAKAMATSU AND VICINITY.

Since Mr. Curtis has gone to the Hokkaido Miss Bradshaw has been the sole representative of the American Board at Sendai, from which place she wrote, October 25, of the urgent need for the speedy return of Dr. DeForest to care for the hopeful work in that region. Miss Bradshaw describes a visit paid to Wakamatsu and other points near that out-station, situated southwest of Sendai, about seventy-five miles in a direct line. It was a long and hard road by rail, boat, and jinriksha.

“The pastor came to the hotel to welcome us, and told how some of the ladies and he, expecting us by an earlier boat, had walked out a way to meet us. It was their prayer-meeting night, and he thought we would attend, but it was rather too much after such a journey. All the next day we spent in receiving guests and in making calls. The evangelist, who is an unordained pastor, from Kitakata, twelve miles distant, walked over to welcome us and arrange for our going there. As we had usually spent our Sundays in Wakamatsu I promised this time to spend it at Kitakata. The next day, led by one of the most earnest Christian women, we spent in visiting the houses, and sometimes staying quite a while. In two or three instances families were trying to get hold

of the wife to come to church, and they thought our going would help.

“I would like to describe some of the dear friends on whom we called, but I can not. At night there was a ‘combination meeting.’ Our talk was to the women (and whatever men came), and there was a farewell meeting to a Doshisha Theological student who had been doing evangelistic work quite successfully in that region during his summer vacation. The audience numbered about eighty, mostly women. It was a good roomful, and almost everyone we had called on was there. After the meeting we went around talking to individuals. The next morning, after preparing some talks and sending some letters, we started for the long ride to Kitakata. The evangelist there had secured for us an invitation to visit and talk to the girls in a steam silk factory, and of course we were glad of such an opportunity. This man is very skilful at planning work and seizing an opportunity. When we were there one day last spring the little company of Christians took us on a picnic, stopping work for the day. Many farmer people — men, women, and children — gathered on the edges of the field to see the foreign woman, and especially when she ate. I am learning to be willing to be looked at as a monkey or lion, if it only serves to draw a crowd.

“This time we ate just after arriving and then went to the silk factory. The proprietor took us around to see the girls working, and then a bell called all to stop and come up in front, where we had a nice chance for a meeting. In the evening I met a little reading club of fifteen at Mr. Miyura’s house. Among the questions asked me was the following: ‘In our country in the past were found some great heroes who did truly noble deeds. What has God done with them?’

“On the next day we went to the Sabbath school in the morning, and in the evening we had a big crowd reaching out into the street. As we walked to the church in the moonlight we met one of the lawyers of the place, — of course not one of the Christian company, —

who had been drinking, and was being assisted by some of his friends. He cried out: 'Be careful! we must get out of the way! There is a foreigner.' 'Oh! a Jesus Christ teaching person, probably!' shouted out the drunken man. It sounded so very strangely. But I was glad that men in that village had no other association with the word foreigner."

Miss Bradshaw gives other interesting details of her visit, showing the friendliness of the people and their readiness to hear the truth, and she says in conclusion:—

"One thing I must say: let anyone who thinks there is no more work to be done in Japan just go on one of these trips into the interior, and if he does not come back impressed with the white fields and the few laborers, I am mistaken."

East Central African Mission.

MUD HOUSES—TRANSPORTATION.

DR. THOMPSON writes from Mt. Silinda, August 27, of some difficulties under which they now labor:—

"The work we are obliged to do on these temporary 'wattle and daub' houses is highly unsatisfactory, because it requires to be done over again so frequently, and because it does not result in comfortable quarters for civilized man. I have been obliged to spend six weeks in repairing, re-thatching, and altering our house, building chimneys, etc., to make it at all comfortable for another rainy season. This time I very much needed for work on the permanent house, for which the Prudential Committee have granted us \$1,000, and which the Mission have requested me to build at Mt. Silinda. And now that the work of repair is done, it is not done, for the mud is constantly falling from the mud walls, thus opening cracks which have to be filled again, the sun-dried-brick chimneys are washing away and will soon have to be repaired again, etc.

"The question of transport is as big a bugbear as ever. Some weeks ago we engaged a Boer neighbor to bring our supplies for the year from Chimoio, the

terminus of the Beira railway, 150 miles distant. But our hopes were shattered by the news that he was back again, stating that the road was impassable for anything but an empty wagon. We have hired another settler to go down to the head of navigation on the Buzi River with donkeys and wagons. Reports which have come back from him are discouraging—donkeys sick, one disabled by a lion, natives untrustworthy, etc. So we shall probably be able to accomplish little in this way."

SWARMS OF LOCUSTS.

THE plague of locusts seems to have visited this district of Africa. Dr. Thompson says that one who has not seen these swarms cannot possibly realize what trouble they cause. He describes their coming and going as follows:—

"Perhaps we may have seen none for days or weeks, when suddenly a few stragglers appear. Soon their numbers increase, and the air seems filled with them as far as the eye can reach, like great snowflakes in a snowstorm, only red instead of white. Viewed *en masse* in their flight, they seem to be hastening on in one direction as fast as a horse could trot, until night comes, when the air quickly clears, and we look about and behold the forest—small trees and bushes have changed color and are a reddish brown. The next morning, as soon as the air has been warmed by the sun, it becomes filled with them again, and on they go, until one feels that it must be that all the locusts in the world have been gathered about us into one large swarm. But, perhaps, after a few days' respite, on comes another swarm and another, until we are filled with wonder.

"When they have passed there is bareness where their presence produced redness. When they settle on the trees they often break off large branches, five or six inches in diameter, by their aggregate weight. When they come we call our work boys from their other work to keep them from settling on our gardens, but a feeling of discouragement comes over one

at the thought of contending with such immense numbers. The natives and many of the lower animals — dogs, cats, chickens, and, we are told, lions, leopards, monkeys, etc. — feast on them. When a swarm is near, a native can easily gather fifty or one hundred pounds of them before they rise in the morning. But most of us missionaries are too conservative to follow the example of John the Baptist, and thus turn the curse into a blessing."

Mission to Spain.

FAITHFUL UNTO DEATH.

MR. GULICK in his annual report gives the following incident: —

"We are occasionally deeply touched by the quiet courage of some of the humble people who have accepted the gospel. Three or four years ago a woman, attracted by the singing in the chapel, very hesitatingly but forced by curiosity, ventured within the doors and dropped into a retired seat, hoping not to be observed. Though a Basque, "a child of the country," as they like to call themselves, she knew enough Spanish to understand the service, which many of these Basques do not, and she was greatly surprised and pleased by all that she saw and heard. The result was frequent and regular attendance on the Sunday services, and finally uniting with the church by public profession of faith. Two of her five children she sent to the day-school, and she never failed to attend the mothers' meetings and to take her part in all the

church life. But her husband, an humble employe of the city government, was from the beginning bitterly opposed to her becoming a Protestant. He hated us and our teaching with the ignorant and bitter hatred of the old-time Carlist. He could not read, but she did her best to explain to him the Christian teaching of the New Testament and to win him to the gospel by a gentle and Christian life.

"But the man was relentless. One day she told in the mothers' meeting how with deliberate force he seized her Bible, and, thinking he did God's service, took it out of doors and laid it on the block and with the axe chopped it into small pieces. But none of these things moved her. She sought comfort and strength more and more with us, and in the company of those who loved the gospel, but she begged us not to call on her in her own humble home, where she was afraid that we might be maltreated by her husband. We missed her from the meetings once and again, and then we heard that she was dead and buried. Her husband had prevented the news of her illness from being brought to us, and he sought to wipe out the disgrace to his family by having had a Protestant in it by bringing in the priest to administer the extreme unction and by having her body buried in the Roman Catholic cemetery.

"It certainly is a proof of great sincerity and steadfastness of purpose when, in the face of such opposition and persecution, any of these simple people accept the gospel and throw in their lot with us."

Notes from the Wide Field.

AFRICA.

SWEDISH MISSION IN ABYSSINIA. — A mission hitherto little known in this country is that now established in the mountains of Abyssinia, within the new Italian colony of Erythrea. This mission is supported by a Swedish society, the *Evangeliska Fosterlands Stiftelsen*, which sent out its first envoys to Massowah in 1866, with the hope of reaching the Galla tribe, south of Abyssinia. The unsettled condition of their country prevented this, and after various attempts in other neighboring regions the missionaries were obliged to return to the little barren island of Massowah and thence they went also to Monkullu on the mainland.

The more they suffered from seeing themselves excluded from the interior, the more diligently they applied themselves to prepare native evangelists. At last in 1877, a caravan from the Galla country came to them asking for missionaries. Joyfully they set forth, but the hostility of the reigning powers remanded them to the coast. They could, however, send native converts in their stead, trained in their school at Monkullu.

With the Italian occupation, the petty wars between different tribes in Abyssinia came to an end. The Swedish missionaries were now free to leave the narrow limits within which their activities had been confined, and they went inland toward the high plateaus, taking with them their schools and leaving at the coast only a hospital, a printing establishment, and many graves. Their centre of activity is now the district of Hamasen, where there are three stations, where are found 93 Christian converts, 138 adherents, and 182 pupils in the schools. The original object of the mission has never been lost sight of — the evangelization of the Gallas. An unsuccessful attempt to reach them was made in 1881, another in 1885, and at last in 1893 a new expedition was formed with the same object, the result of which we have not yet learned.

BULUWAYO. — This place was the capital of Lobengula, king of the Matebele, till he was driven away some two years since. The name means "the place of killing," but a remarkable transformation has taken place in Buluwayo. According to an account given by Rev. Isaac Shimmin in *Work and Workers* for October, the Matebele huts have vanished and there are no traces of the awful cruelties which were practised by the bloodthirsty king and his tribe. The new town is some two miles south of the old site and has now over 2,000 inhabitants. The streets are wide and well laid out, and a Memorial Hospital and other fine buildings, including hotels, three banks, Chamber of Commerce, etc., have sprung into existence. A system of water works is under consideration and an electric lighting plant. Two weekly newspapers are published. All these enterprises betoken a great future for the place, with something like the prosperity which has been seen at Johannesburg, the golden city, which is 540 miles south of Buluwayo. The secret of all this prosperity is the finding of gold throughout all the region. The reefs are all auriferous, but it is said that if only five per cent. of the mines are successful the results will be enormous. The extension of the railroad to Buluwayo is already planned, and Mr. Shimmin anticipates that excursion trains to the Victoria Falls will be in order before very long. It is said that the native Matebele are friendly and that since the war they have undertaken agricultural pursuits. The London Missionary Society has recently sent out additional men to occupy this advance post, and other societies are also following up the opening and so Rhodesia, as the vast district is now called, is coming into the light of civilization and Christianity.

INDIA.

AMONG THE KOHLS. — The Gossner Mission to the Kohls of India was founded in 1845. The Paris *Journal des Missions* finds it timely, in this jubilee year of the Mission, to tell the story of its work and the results. The first four missionaries sent out, on landing in Calcutta, were struck by the appearance of the porters in the streets; black, naked, and despised, but active. Inquiry revealed that they came from Chotanagpur, a region then little known; fertile, but haunted by wolves and dangerous serpents, where the gospel had never been preached. This was enough; Gossner's four disciples immediately set forth for that country.

Five years later, in 1850, they wrote home: "The Kohls are not converted, our efforts are useless, we mean to seek another field of labor." Gossner replied: "Preach always but, above all, pray. We here also wish to redouble the ardor of our prayers." The answer was not longer delayed, and in June, 1850, the first four Kohls were

baptized. These drew others; Christian communities were speedily formed, and in 1857 there were four central stations with 900 Christians and 2,000 catechumens.

But in that year arose the terrible insurrection which threatened English supremacy in India. The Chota Nagpur missionaries were obliged to flee and their stations were ravaged. All seemed lost. But when the missionaries returned to their posts they found that not a single Christian had abjured the faith. Some had given admirable answers to their persecutors. "You have beaten the outer man," said a Christian under their blows, "now try to beat the inner man!" And a woman from whom all her goods had been stolen, and whose body bore numberless scars, said to the friends who wept for her: "Cannot one suffer this little for Him who suffered so much for us?"

In this jubilee year Christianity reckons about 100,000 representatives among the various Kohl tribes, which number some two million.

The dark side of the picture is seen in the oppression of the Kohls by the Hindu proprietors, who live among them, seize the best part of the land and reduce them to misery or force them to emigrate. They have a passion for music, and they breathe out their sorrows in melancholy chants and plaintive airs. It was, perhaps, these very afflictions which, when the good news was announced to them, made them flock in crowds for an asylum at the foot of the cross. When two Christian Kohls meet they salute each other with the words, "Jesus is our Help."

Miscellany.

BIBLIOGRAPHICAL.

From Far Formosa. The Island, its People and Missions. By George Leslie Mackay, D.D. Edited by the Rev. J. A. Macdonald. New York, Chicago, Toronto: Fleming H. Revell Company. pp. 346. \$2.

An island southeast of China, where tea is cultivated and which was the storm centre of the recent Chinese-Japanese war. If that is all the name Formosa suggests to you, you have a rare treat in "From Far Formosa," for its author, Rev. George L. Mackay, D.D., is an ideal companion with whom to enjoy its novel charms. As historian, geographer, botanist, geologist, and biologist, you will find he can interest and instruct you in many lines. He can show you strange plants and flowers, explain the habits of singular animals, or discourse upon the cultivation of rice and tea. He can take you on perilous trips in native boats upon the bays and rivers, or on no less dangerous expeditions inland, up to the mountains, where you may escape the Head-hunters only to lose yourself in ecstasies at the beauties of the gigantic ferns, the varied and gorgeous orchids, and the bamboo, with its sky-blue stems. He can lead

you among Chinese settlers, whose customs are like those of the mainland, or in the mountains he can show you the aborigines, who have not yet felt the death touch of civilization. And he can do it all so delightfully that the hard walks through the jungles, thickets, or muddy rice fields, the sleepless nights in roofless huts or crowded barns, the constant dangers from hostile mobs and treacherous aborigines, do not seem such very great drawbacks after all, but rather the salt to flavor the tasteless humdrum of life.

Let those who say missionaries are men of second-rate ability read this book and get a positive proof that one, at least, is a scientist and writer of marked ability.

To the lover of missions, however, "From Far Formosa" contains scenes more interesting and incidents more thrilling than any suggested above. For twenty-three years, Dr. Mackay, the first missionary of the Canadian Presbyterian Church, has labored among those island peoples and the story of the gospel's spread in North Formosa must serve as a fresh encouragement and inspiration for those who are praying and giving for our

Master's work. Dr. Mackay's success has been marked, and the reason is not hard to find, for it lies in his singleness of purpose, his entire consecration to his work. Whether at the mission station, or on the march, or in the river boats, he is constantly bearing witness to his Master and explaining to those within his reach the way that leadeth unto life.

The Fleming H. Revell Company have fittingly clothed the book in a tasteful binding and have adorned it with beautiful illustrations and several clear maps. We congratulate them upon the latest addition to their admirable missionary list.

A New Programme of Missions. A movement to make the colleges in all lands centres of Evangelization. By Luther D. Wishard. Introduction by Rev. Richard S. Storrs, D.D. New York, Chicago, Toronto: F. H. Revell Company.

This volume, heartily endorsed by Dr. Storrs, President of our Board, receives our cordial commendation, unfolding, as it does, the movement of Christian students in our colleges toward the world's evangelization. Such facts as are here related will certainly prove inspiring to Christian readers who are interested in all hopeful movements in the Christian church. The history of the Intercollegiate Young Men's Christian Association movement is clearly set forth, as also the progress of the movement beginning in the colleges of the West, extending to the colleges of the far East, and securing a strong hold upon the young men in the mission colleges in many lands. The progress of the movement, as well as the probabilities of its permanence, take each a chapter. The threefold appeal of the closing chapter,

"Pray ye," "go ye," "bring ye," is an urgent one, calling to obedience to the Holy Spirit's call.

Forty-five mission colleges in Asia, Africa, and South America have Young Men's Christian Associations. The first in Asia was at one Jaffna College in Ceylon; one of the best organized is at Tung-cho, China. We are especially glad of the testimony of this volume to the power of the Christian college in the work of evangelization. The book notes the more than 500 Christian students who have gone out from our Pasumalai College in India. The magnificent problem of foreign missions will be surely and correctly solved if the Christian young men in our colleges in all the world shall be found at the front.

Great Missionaries of the Church. By Charles C. Creegan, D.D., and Mrs. Josephine A. B. Goodnow, with Introduction by Francis E. Clark, D.D. New York: Thomas Y. Crowell & Company.

We are glad to welcome this book from the pen of one of the officers of the American Board, our District Secretary in New York. We commend the volume, with its vivid sketches of the lives of great missionaries, not only to the young people in our churches, to whom it is dedicated, but also to the more mature minds of our busy men, who would catch glimpses of heroic missionary life. The story of twenty-three lives, nine of them at some time missionaries of our Board, is clearly, briefly, and instructively told. The faith, courage, and achievement of these missionaries will certainly inspire new courage in the hearts of all readers.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For Turkey and its suffering people. (See also page 14.)

ARRIVALS AT STATIONS.

October 12. At Tientsin, Rev. and Mrs. D. H. Clapp, on their way to Shansi.

October 18. At Marash, Central Turkey, Miss E. M. Blakeley.

- October 30. At Durban, Natal, Miss Laura M: Mellen.
 November 6. At Bombay, Mrs. M. E. Bissell* and Miss Anna L. Millard, of the Marathi Mission.
 November 6. At Constantinople, Rev. J. K. Greene and wife.

DEATHS.

- November 15. At Montreal, Mrs. Agnes A. Lee, wife of Rev. Wilberforce Lee, of the West Central African Mission. (See page 6.)
 November 21. At Oakland, Cal., Marie, daughter of Rev. and Mrs. A. H. Smith, of the North China Mission.
 November 2. At Honolulu, H. I., Mrs. Rachel F. Soares, wife of Rev. A. V. Soares, pastor of the Portuguese Evangelical church at Honolulu, and for five years a faithful worker with her husband among the Portuguese on Hawaii.
 August 30. At Nordhoff, Cal., Captain Charles W. Gelett, who was captain of the first *Morning Star* from 1860 to 1866, and also of the third *Morning Star* during the year 1873. He was a skilful captain, beloved by the missionaries and faithful to the interests of the Board.

 Donations Received in November.

MAINE.

Auburn, Sixth-st. Cong. ch. and so.	14 61
Brewer, 1st Cong. ch. and so.	10 75
Castine, The Misses Cushman, 10; Rev. and Mrs. J. P. Cushman, 2, 50,	12 50
Deer Isle, 1st Cong. ch. and so.	5 00
East Orrington, Cong. ch. and so.	7 50
Phillips, Cong. ch. and so.	42 19
Portland, Williston ch., 95, 10; St. Lawrence-st. Cong. ch. and so., 15,	110 10
Presque Isle, Cong. ch. and so.	5 00
Rockland, Cong. ch. and so.	36 41
Skowhegan, Island-ave. Cong. ch. and so.	13 00
South Brewer, Cong. ch. and so.	40 70
Togus, James Garvin,	2 00—299 76

<i>Legacies.</i> —Eliot, Phebe J. Shap- leigh, by J. P. Moody, Adm'r,	45 60
	345 36

NEW HAMPSHIRE.

Auburn, Cong. ch. and so.	2 11
Chester, A friend,	50 00
East Derry, 1st Cong. ch. and so.	30 00
Hampton, Cong. ch. and so.	8 34
Hill, Cong. ch. and so.	32 50
Hinsdale, Cong. ch. and so.	3 61
Laconia, Cong. ch. and so.	2 00
Langdon, 1st Cong. ch. and so.	4 00
Manchester, 1st Cong. ch. and so.	88 52
Moultonboro, Wm. H. Mason,	2 00
New Ipswich, Cong. ch. and so., 1; "In memory of Abbie Marsh," 5,	6 00
New Market, Cong. ch. and so.	13 00
West Lebanon, Cong. ch. and so.	28 55—270 63

<i>Legacies.</i> —Concord, Sarah E. Ham- ilton, by James Minot, Ex'r,	500 00
Manchester, Chester B. South- worth, by Mrs. H. I. Southworth, Ex'r,	1,000 00—1,500 00
	1,770 63

VERMONT.

Barnet, Cong. ch. and so.	69 65
Brattleboro, Cong. ch. and so., m. c	13 75
Charlotte, Cong. ch. and so.	13 50
Coventryville, Mrs. J. F. Whitney,	3 00
Derby, Cong. ch. and so.	5 12
Greensboro, Nathan Keniston,	50 00
Hartford, Cong. ch. and so.	7 90

Middlebury, Rev. J. C. Houghton,	10 00
Montpelier, Bethany Cong. ch. and so.	51 00
Newbury, Cong. ch. and so.	36 14
Newport, Cong. ch. and so.	22 63
North Craftsbury, Cong. ch. and so.	12 00
Northfield, Cong. ch. and so.	16 19
Post Mills, Cong. ch. and so.	4 64
Rochester, Cong. ch. and so.	6 44
St. Johnsbury, Rev. C. F. Morse, 30; Rev. Henry Fairbanks, 7-58,	37 58
Thetford, A friend,	17 00
West Randolph, Cong. ch. and so.	27 22—403 76

<i>Legacies.</i> —Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,	8 00—411 76
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MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	27 55
Amherst, Amherst College Alumnus, toward support Rev. Edward Fair- bank,	300 00
Auburndale, Cong. ch. and so., of which 35.96 m. c.	735 59
Belchertown, Cong. ch. and so.	33 21
Boston, 2d ch. (Dorchester), 75; do., Extra-cent-a-day Band, 15; Park-st. ch., 50; Trinity ch. (Neponset), 20.61; Eliot ch. (Roxbury), 9.45; An old contributor, 100; C. D. F., 100; A friend, for Armenian mis- sionaries, 8,	387 06
Braintree, 1st Cong. ch. and so.	10 45
Buckland, Cong. ch. and so.	34 50
Cambridge, Shepard Memorial Church, Chelsea, Central Cong. ch. and so.	148 36
Chicopee Falls, 2d Cong. ch. and so.	40 75
Chiltonville, Cong. ch. and so.	1 00
Concord Junction, Union Cong. ch. and so.	2 00
Dalton, 1st Cong. ch. and so., to const. Rev. STEPHEN M. ANDREWS, Mrs. JENNIE E. PIERCE, and Mrs. ALVAH K. CLEVELAND, H. M.	264 06
Easthampton, 1st Cong. ch. and so.	54 94
East Longmeadow, Cong. ch. and so.	14 87
Fitchburg, Rev. and Mrs. John Wood,	10 00
Franklin, 1st Cong. ch. and so.	27 46
Greenfield, Mrs. Mary K. Tyler,	12 00
Hamilton, 1st Cong. ch. and so.	2 50
Haverhill, North Cong. ch. and so., 101.30; A. E. Welch, 20,	121 30
Holbrook, Winthrop Cong. ch. and so.	10 75

Holliston, 1st Cong. ch. and so., 62;	
Mrs. Burnap, 20,	82 00
Holyoke, 1st Cong. ch. and so.	31 68
Indian Orchard, Cong. ch. and so.	45 20
Ipswich, 1st Cong. ch. and so.	25 00
Lee, "Y."	10 00
Leicester, 1st Cong. ch. and so.	84 00
Leominster, H. T. Burnap,	10 00
Ludlow, 1st Cong. ch. and so.	14 98
Mittineague, Cong. ch. and so.	46 20
Monson, Cong. ch. and so., 27.17;	
E. F. Morris, 300,	327 17
Northampton, A friend,	300 00
Norton, Trin. Cong. ch. and so., of	
which 100 from Mrs. E. B. Wheaton,	111 83
Norwood, 1st Cong. ch. and so.	159 55
Palmer, 2d Cong. ch. and so.	13 15
Peabody, South Cong. ch. and so.,	
232; Hon. Members, 10,	242 00
Plympton, 1st Cong. ch. and so.	4 00
Salem, Tabernacle Cong. ch. and so.	158 00
Sheffield, Cong. ch. and so.	5 50
Shrewsbury, Cong. ch. and so.	11 00
Somerville, "Winter Hill,"	5 00
South Byfield, Cong. ch. and so.	14 00
South Walpole, "Missionary,"	1 00
South Weymouth, Old South Cong.	
ch. and so.	13 00
Springfield, Hope ch., 57.74; Park ch.,	
36.60; S. C. Burnham, 5,	99 34
Sturbridge, Cong. ch. and so.	47 46
Sunderland, Cong. ch. and so.	100 02
Taunton, Union Cong. ch. and so.	29 00
Tolland, Cong. ch. and so.	2 00
Turner's Falls, Cong. ch. and so.	25 00
Ware, East ch., 534.64; Rev. L. E.	
Rivard, 1,	535 64
Warren, A friend,	50 00
Webster, Conference,	14 84
Wellesley, Cong. ch. and so.	219 35
Westboro, Miss E. F. Newton, for	
China,	5 00
Westfield, 1st Cong. ch. and so.	157 51
West Granville, Cong. ch. and so.	1 75
West Medway, 3d Cong. ch. and so.	12 00
Weymouth Heights, 1st Cong. ch. and	
so.	75 00
Whitman, A friend,	3 00
Wollaston, Cong. ch. and so.	201 00
Worcester, Plymouth Cong. ch. and	
so.	64 81
Worthington, 1st Cong. ch. and so.	39 00--6,334 33
<i>Legacies.</i> — Brookfield, Rev. Charles	
P. Blanchard, by Albert H. Blan-	
chard, Ex'r,	5,000 00
Lawrence, Mrs. Maria T. Benson,	
by Mrs. A. T. Brewster, Trustee,	20 00
Lowell, Lucinda R. Parker, by S. P.	
Hadley and J. F. Savage, Ex'rs,	
3,000, less expenses,	2,900 00
Pepperell, Rev. E. W. Harrington,	
by Charles Crosby, Ex'r, add'l,	300 00
Plymouth, Curtis C. Howard, Inter-	
est,	19 00--8,239 00
	14,573 33
RHODE ISLAND.	
Barrington, Cong. ch. and so.	100 00
Providence, Rev. N. W. Williams,	20 00
Woonsocket, Globe Cong. ch. and so.	33 00—153 00
<i>Legacies.</i> — Pawtucket, Hugh Mc-	
Crum, by William E. Tolman,	
Adm'r, add'l,	900 00
	1,053 00
CONNECTICUT.	
Barkhamsted, 1st Cong. ch. and so.	2 70
Columbia, Cong. ch. and so.	78 87
Derby, 1st Cong. ch. and so.	23 25
East Haddam, A friend,	5 00
East Norwalk, Swedish ch.	1 66
Fairfield, Cong. ch. and so., to const.	
H. M. ANDREW and P. WAKEMAN,	
H. M.	122 69
Greenwich, 2d Cong. ch. and so., of	
which 17.70 for Papal Lands,	442 91

Hartford, Pearl-st. Cong. ch. and so.,	
168.46; Asylum-hill ch., A friend,	
50, and A friend, 10; Windsor-ave.	
ch., A friend, 5; Henry E. Taintor,	
75; T. Snell, 5,	313 46
Huntington, Cong. ch. and so.	32 00
Kent, 1st Cong. ch. and so.	32 77
Lebanon, 1st Cong. ch. and so.	71 15
Manchester, 2d Cong. ch. and so.	184 87
Meriden, 1st Cong. ch. and so.	15 00
New Haven, Ch. of the Redeemer, to	
const. JOHN HENRY HILL, LEONARD	
F. HOCHKISS, FREDERICK B. MER-	
RELS, ROBERT W. CHAPMAN, HER-	
MAN D. CLARK, JR., and DWIGHT S.	
M. FROST, H. M., 591.51; United	
ch., 582; Grand-ave. ch., 100.80;	
Humphrey-st. ch., 98,	1,372.31
Newington, Cong. ch. and so.	101 10
New London, 2d Church, 856.50; 1st	
Ch. of Christ, 12.81,	869 31
Norfolk, Cong. ch. and so.	66 84
North Greenwich, Cong. ch. and so.	30 00
Norwich, An aged friend through	
Mrs. Logan,	1 00
Portland, 1st Cong. ch. and so.	12 00
Salisbury, Cong. ch., Geo. B. Burrall,	
to const. Mrs. MARY R. BURRALL,	
H. M.	100 00
Southport, Eliza A. and Georgie A.	
Bulkeley,	250 00
Stafford Springs, Cong. ch. and so.	18 10
Taftville, Cong. ch. and so.	13 07
Thomaston, 1st Cong. ch. and so.	12 33
Woodmont, Cong. sab. sch., for preach-	
er, Madura,	30 25--4,202 64
<i>Legacies.</i> — Cornwall, Silas C. Beers,	
by J. E. Calhoun and G. C. Harris-	
son, Ex'rs, add'l,	13 64
	4,216 28

NEW YORK.

Albany, Mrs. Geo. C. Treadwell,	50 00
Aurora, Rev. Dean A. Walker,	10 00
Berkshire, Cong. ch.	97 04
Blooming Grove, Cong. ch.	11 86
Bridgewater, 1st Cong. ch.	22 00
Brooklyn, ch. of the Pilgrims, 3,000;	
Clinton-ave. ch., 2,500; Tompkins-	
ave. ch., 1,000; Plymouth ch., 226.43;	
New Eng. ch., to const. A. D. PHIL-	
LIPS, H. M., 101.10; South ch.,	
75.54; Pilgrim Chapel, 40.82; Park-	
ville ch., 10,	7,853 89
Buffalo, Niagara Square Peoples' ch.,	
10.64; T. D. Demond, 25,	35 64
Clifton Springs, Two friends,	12 00
Elmira, Lake-st. Presb. ch.	15 00
Flushing, Cong. ch., of which for Papal	
Lands, 27.26, 33.26; Union Mis-	
Soc'y, 3.35,	36 61
Greene, 1st Cong. ch.	37 50
Hamilton, Cong. ch.	5 68
Java, Cong. ch.	4 08
Maine, 1st Cong. ch.	12 64
Morrisville, Cong. ch.	14 34
Munnsville, Cong. ch.	2 64
New York, Broadway Tabernacle,	
710; Bedford-park Cong. ch., 7;	
Port Morris, Cong. ch., Edna F.	
Storms, 51c.; do., Josie Stickney,	
41c.; do., Bessie Gaeler, Frances	
Moore, and a little girl, 25c.; Anna	
A. Dorman, for Turkey, 47c.	718 64
Orient, Cong. ch.	14 59
Oxford, Cong. ch.	8 00
Paris, Cong. ch.	9 50
Poughkeepsie, Cong. ch.	71 53
Rochester, Geo. W. Davison, for mis-	
sionaries in Turkey,	25 00
Setauket, Mrs. Julia Hale,	3 00
Sidney, Cong. ch.	5 29
South Hartford, Y. P. S. C. E., towards	
support Rev. Geo. D. Wilder,	5 00
Syracuse, Danforth Cong. ch., 12;	
Goodwill Cong. ch., 3.72,	15 72
Tannersville, Cong. ch.	1 15
Union Centre, Cong. ch.	7 25

Watertown, Emmanuel Cong. ch.	6 00
Waterville, Mrs. Phebe W. DeLand,	2 00
Westmoreland, Cong. ch.	5 42
West Winfield, Cong. ch.	9 25-9,128 26

<i>Legacies.</i> —Homer, Mrs. S. E. K. Hobart, add'l,	345 00
Lake Grove, Rev. Otis Holmes, by Rev. H. M. Holmes, Ex'r,	500 00—845 00
	9,973 26

NEW JERSEY.

East Orange, Trin. Cong. ch.	168 00
Englewood, Chas. H. Booth, for missionaries in Turkey,	20 00
Haddonfield, J. D. Lynde,	50 00
Newfield, A friend,	3 00
Orange, "A. M. T.,"	50 00—291 00

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	12 00
Braddock, Cong. ch.	5 28
Eric, Estate of "M. W. T."	20 00
Ridgeway, 1st Cong. ch., 61; Woman's Miss. Soc., 5,	66 00
West Spring Creek, Woman's Miss. Soc.	1 00—104 28

<i>Legacies.</i> —Eric, Irwin M. Wallace, by Mrs. John DeWitt, 3d instalment,	20 00
	124 28

VIRGINIA.

Falls Church, Cong. ch.	4 25
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NORTH CAROLINA.

Tryon, Cong. ch.	11 50
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GEORGIA.

Atlanta, Ladies' Soc., Central ch.	4 00
McIntosh, J. A. Jones,	1 00—5 00

INDIANA.

Michigan City, Sanborn Memorial Church, for India,	20 00
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MISSOURI.

St. Louis, Compton Hill Cong. ch., 20.60; Church of the Redeemer, 3; Memorial ch., 3,	26 60
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OHIO.

Berea, Cong. ch.	5 10
Brownhelm, Cong. ch.	8 50
Cleveland, Euclid-ave. Cong. ch., 74.12; Irving-st. ch., towards support Rev. J. P. Jones, 30; Trinity ch. for do., 5.35; Judge J. E. Ingersoll, 100,	209 47
Kent, Cong. ch., Interest on legacy,	60 00
Litchfield, Cong. ch.	3 00
North Amherst, Cong. ch., towards support Rev. J. P. Jones,	13 64
North Ridgeville, Cong. ch., towards support Rev. J. P. Jones,	5 00
Tallmadge, Cong. ch.	1 00—305 71

ILLINOIS.

Algonquin, Cong. ch.	3 10
Canton—Cong. ch.	18 61
Caseyville, Ger. Cong. ch.	5 00
Chicago, Leavitt-st., Cong. ch., 15.48; U. P. Cong. ch., m. c., 4.22; A friend, 200; Rev. Henry Willard, 25; Elizabeth Post, 1,	245 70
Dwight, Cong. ch.	5 00
Evanston, 1st Cong. ch.	141 63
Forrest, Cong. ch.	13 35

Lombard, 1st Cong. ch.	5 00
Normal, 1st Cong. ch.	10 10
Os Park, 1st Cong. ch.	149 61
Payson, J. K. Scarborough,	300 00
Peoria, Rev. A. A. Stevens,	5 00
Quincy, 1st Union Cong. ch.	140 61
Ridgeland, Cong. ch.	18 61
Roseville, Mr. and Mrs. S. C. Axtell, for China,	510 00
Sheffield, Cong. ch.	96 81
Victoria, E. Coleman and wife,	10 00
Vienna, Cong. ch.	7 50
Wayne, Cong. ch.	31 00—1,716 63

MICHIGAN.

Allegan, 1st Cong. ch.	10 00
Benton Harbor, 1st Cong. ch.	19 18
Eaton Rapids, 1st Cong. ch.	10 00
Grand Haven, 1st Cong. ch.	9 52
Grand Rapids, East Cong. ch.	1 00
Hancock, Cong. ch.	60 60
Manistee, 1st Cong. ch.	17 00
Rapid River, Cong. ch.	3 00—130 30

WISCONSIN.

Big Spring, Cong. ch.	3 82
Blake's Prairie, Cong. ch.	4 00
Burlington, Cong. ch., add'l,	50
Nekoosa, Cong. ch.	7 10
Osseo, Cong. ch.	1 72
Platteville, Cong. ch.	32 55
Sharon, Cong. ch.	5 00
West Salem, Cong. ch.	29 34—84 03

IOWA.

Ames, Cong. ch.	27 60
Burlington, Cong. ch.	36 40
Cedar Falls, Cong. ch.	77 25
Cedar Rapids, 1st Cong. ch.	18 60
Charles City, Cong. ch.	52 30
Dubuque, 1st Cong. ch. and Sab. sch.	75 30
Lyons, Cong. ch.	5 59
Mason City, Cong. ch.	49 50
Mt. Pleasant, Cong. ch.	20 00
Red Oaks, Cong. ch.	33 00
Rowen, Cong. ch.	2 00
South Muscatine, Pilgrim Cong. ch.	16 00—413 54

MINNESOTA.

Detroit, 1st Cong. ch.	14 21
Glyndon, Cong. ch. and Sab. sch.	5 52
Groveland, Cong. ch.	8 00
Minneapolis, Plymouth Cong. ch., 54.84; Pilgrim Cong. ch., 47.66,	102 50
St. Anthony, Cong. ch.	12 90—143 13

<i>Legacies.</i> —Fairmont, E. K. Colton, by Rev. R. A. Cross, Ex'r,	225 00
	368 13

KANSAS.

Brooksville, Mr. and Mrs. Henry H. Wright,	3 00
Eureka, Cong. ch.	15 57
Leavenworth, 1st Cong. ch.	45 00
Topeka, Central Cong. ch.	5 34
White City, Rev. Emanuel Richards,	2 24—71 15

NEBRASKA.

Cambridge, 1st Cong. ch.	7 36
Camp Creek, Cong. ch.	10 00
Guide Rock, Superior, and Beaver Creek, German chs.	6 00
Lincoln, Vine-st. Cong. ch., 20; Plymouth Cong. ch., 8.23,	28 23
Princeton, Cong. ch.	3 00
Rokey, Cong. ch.	2 91—57 50

CALIFORNIA.

Black Diamond, Cong. ch.	2 40
Campbell, Cong. ch.	1 00
Florn, Mary A. Whitman,	15 00
Oakland, Pilgrim Cong. ch., 45.35; Rev. T. B. Perkins, 12.50,	57 85
Redlands, Lugonia Terrace Cong. ch.	42 55
San Jose, Cong. ch.	1 00—119 80

OREGON.	
Forest Grove, 1st Cong. ch.	24 26
Hood River, Riverside Cong. ch.	3 00—27 26

COLORADO.

Colorado Springs, 2d Cong. ch.	5 00
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WASHINGTON.

Garfield, B. E. Archer,	6 00
Ritzville, Zion Cong. ch.	6 05—12 05

NORTH DAKOTA.

Dexter, Cong. ch.	1 00
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SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch.	3 25
Alpena, Taber ch.	1 50
Frankfort, William Black,	3 00
Viola, Immanuel ch.	1 00—9 25

UTAH.

Ogden, 1st Cong. ch.	6 75
Park City, 1st Cong. ch.	23 20
Salt Lake City, 1st Cong. ch.	23 02—52 97

CANADA.

Montreal, Am. Presb. ch., 600; Abner Kingman, 100; David Currie, 5,	705 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

MEXICO.—Fuerte, Sinaloa, Y. P. S. C. E., of which 2.73 for India and 1.07 for China,	4 70
AFRICA.—Sakanjimba, Rev. T. W. Woodside,	50 00—54 70

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	865 50
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MISSION SCHOOL ENTERPRISE.

VERMONT.—Bennington Centre, Y. P. S. C. E. of 1st Cong. ch.	15 00
MASSACHUSETTS.—Fitchburg, Rollstone Sab. sch., 7.01; Ludlow, Jun. C. E. S., (for kindergarten work in China, 5; do., Eastern Turkey, 5), 10; Marblehead, Mr. Bell's Bible class, for pupil, Marsh, 12.50; Marion, Cong. Sab. sch., 1.61; Middleborough, Cong. Sab. sch., 6.48; Petersham, Y. P. S. C. E., 2; Pittsfield, Y. P. S. C. E. of South Cong. ch., 8; Sunderland, Cong. Sab. sch., 25; Turner's Falls, Y. P. S. C. E., 3,	75 60
RHODE ISLAND.—Little Compton, Cong. Sab. sch.	8 71
CONNECTICUT.—Bristol, Cong. Sab. sch., 16.64; New Haven, Humphrey-st. Cong. Sab. sch., 18.75,	35 39
NEW YORK.—No. Guilford, Y. P. S. C. E., 5.07; Syracuse, Good-Will Cong. Sab. sch. classes of Miss Roberts and Mr. Hamlin, for pupil, Sholapur, 10,	15 07
NEW JERSEY.—Stanley, Cong. Sab. sch.	15 00
PENNSYLVANIA.—Braddock, Cong. Sab. sch., 5.75; Ridgway, Y. P. S. C. E., 10,	15 75
LOUISIANA.—New Orleans, Jun. and Y. P. S. C. E. of Morris Brown Cong. ch., for Zulu,	3 28
OHIO.—Dover, Junior C. E. S.	3 00
ILLINOIS.—Ontario, Cong. Sab. sch.	8 29
MICHIGAN.—Hancock, Cong. Sab. sch., 106.59; Whitehall, Junior C. E. S., for Japan, 5.60,	112 19

WISCONSIN.—Port Edwards, Cong. Sab. sch.	2 00
NEBRASKA.—Plymouth, Y. P. S. C. E.	13 00
CALIFORNIA.—San Lorenzo, Y. P. S. C. E. of Union ch.	10 00
	332 28

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Castine, M. F. and M. J. Cushman,	2 40
NEW HAMPSHIRE.———, J. L. B.	10 00
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NEW YORK.—Buffalo, 1st Cong. ch., for Mrs. Logan and family,	250 00
MINNESOTA.—Northfield, Cong. Sab. sch.	5 02
	277 42

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Blue Island, Y. P. S. C. E., 15; Henry, Y. P. S. C. E., 7; Naperville, Y. P. S. C. E., 8.95,	30 95
WISCONSIN.—Delavan, Y. P. S. C. E.	5 00
MINNESOTA.—Mantorville, Y. P. S. C. E.	5 00
NEBRASKA.—Fairmont, Y. P. S. C. E.	12 50
SOUTH DAKOTA.—Vermillion, Y. P. S. C. E.	12 50
	65 95

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Bath, Rev. O. W. Folsom,	25 00
NEW HAMPSHIRE.—Campton Village, A friend, 3; Claremont, Y. P. S. C. E., 4,	7 00
VERMONT.—Pittsfield, Mrs. A. Allen, 4; Pittsford, Mrs. M. Stevens, 5; Rutland, Cong. ch., J. Hutchinson, 10; West Brattleboro, A friend, 10,	29 00
MASSACHUSETTS.—Boston, Rev. Morton Dexter, 50; do., Two friends (Dorchester), 5; do., Miss S. E. Thatcher, 5; do., A friend, 3; Bradford, Mrs. Warren Ordway, 10; Dedham, 1st Cong. ch., 6; Hadley, 1st Cong. ch., 25; Longmeadow, Rev. S. G. Barnes, 100; Palmer, 2d Cong. ch., 14.13; South Framingham, Y. P. S. C. E. of Grace Cong. ch., 10; South Walpole, "Clericus," 3,	231 13
RHODE ISLAND.—Barrington, Y. P. S. C. E., 4.25; Central Falls, Cong. ch., 25; Pawtucket, Park-place Y. P. S. C. E., 12.50; Providence, Beneficent Cong. Sab. sch., 25; Slatersville, A loyal friend, 5,	71 75
CONNECTICUT.—Bethel, 1st Cong. ch., 54.05; Columbia, Cong. ch., 1; do., A friend, 2; Cromwell, Cong. ch., 26; Fairfield, Cong. ch., 32.31; Falls Village, Cong. ch., 6.03; Guilford, 3d Cong. ch., 27; Hartford, Asylum Hill, Cong. ch., A friend, 10; do., Rev. Geo. Leon Walker, D.D., 50; Higganum, Mrs. E. S. Brooks, 5; Litchfield, Cong. ch., Hon. G. M. Woodruff, 100; New Fairfield, Miss Anna L. Brush, 1; New Haven, Ch. of the Redeemer, 25; do., "H. S. D.," 50; New London, Rev. James W. Bixler, 10; Plantsville, Cong. ch., 194; So. Canaan, Cong. ch., 9.25; Southington, Cong. ch., 70; Washington, Cong. ch., 44.52,	717 16
NEW YORK.—Brooklyn, Ch. of the Pilgrims, 1,000; do., Rochester-ave., Cong. ch., 9.19; E. Bloomfield, Mrs. E. S. Goodwin, 5; New York, Broadway Tabernacle, 10; do., S. Stiles Ely, 150,	1,174 19
NEW JERSEY.—E. Orange, Trin. Cong. ch., 40; Orange, Rev. Caldwell Morrison and mother, 25,	65 00
PENNSYLVANIA.—Philadelphia, Mr. and Mrs. H. B. Wyeth, 9; Sewickley, Mrs. J. B. Bittinger, 10,	19 00
DISTRICT OF COLUMBIA.—Washington, "Missionary," 50; do., An Ex-Pastor, 50,	100 00
TENNESSEE.—Knoxville, A friend,	15 00
OHIO.—Sandusky, Rev. C. A. Vincent, 50; Strongsville, 1st Cong. Sab. sch., 2.50,	52 50

ILLINOIS.—Chicago, Rev. G. S. F. Savage, D.D., 100; ———, A friend, 50,	150 00
WISCONSIN.—Menasha, E. D. Smith,	500 00
IOWA.—Mason City, Cong. ch.,	25 00
MINNESOTA.—Minneapolis, Plymouth ch., 64; do., 1st Scand. ch., 2, 50; Northfield, Cong. Sab. sch., 12, 76,	79 26
KANSAS.—Bradford, C. C. Gardiner,	12 00
SOUTH DAKOTA.————, Friends,	100 00
ARIZONA.—Nogales, Rev. J. H. Heald and family, 5; do., Junior C. E. S. of Trinity Cong. ch., 75c.	5 75
TURKEY.—Cesarea, Rev. W. A. Farnsworth, D.D.,	50 00
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	3,428 74

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Bristol, Friends by Miss M. E. Green, for board of occupant of Bristol Free Bed, Fochow Hospital, 24; East Alstead, Cong. Sab. sch., for Church Building, Monastir, 10,	34 00
VERMONT.—Burlington, Mrs. W. J. Van-Patten, for scholarship, Yozgat, 15; East Hardwich, Cong. Sab. sch., for Bible reader, Marathi 36,	51 00
MASSACHUSETTS.—Amesbury, Main-st., Sab. sch., for native teacher, Ceylon, 25; Auburndale; Rev. Arthur W. Kelley, for work, care Rev. A. Fuller, D.D., 20; Boston, Mt. Vernon Chinese Sab. sch., for native helper, 49; and for church building in Namtoon, 4; do., Rev. James M. Gray, for Theol. Student, care Rev. G. M. Gardner, 25; do., Miss S. E. Thatcher, for pupil, care Rev. C. R. Hager, 25; do., A friend, for work of Miss M. F. Denton, 13; Boxford, W. P. Alcott, for No. China College, 5; Cambridge, St. Luke's Ref. Epis. Sab. sch., for Theol. Student, care Rev. G. M. Gardner, 6, 25; Haverhill, North Ch., Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 24, 50; do., do., for No. China Coll., 10; Hinsdale, Mrs. E. H. Goodrich, 12; and Mrs. Chas. Kittredge, 3, both for No. China College; Holyoke, Mrs. F. D. Hubbard, for use of Miss S. A. Closson, 20; Kingston, Mayflower Y. P. S. C. E., for student, care Rev. E. P. Holton, 15; Leominster, L. E. DeWitt's Sab. sch. class, for native preacher, Marathi, 10; Newburyport, Y. P. S. E. of North Cong. ch., for Madura Normal School, 10; Palmer, 2d Cong. Sab. sch., for school at Yozgat, 36, 06; Southwich, Junior C. E. S., for work, care Rev. L. S. Gates, 5, 25; Ward Hill, H. P. Waldo, for work, care Mrs. E. D. Marden, 7,	325 06
CONNECTICUT.—Bridgeport, Mrs. E. P. Jenkins, for native preacher, care Miss E. T. Crosby, 50; do., Miss E. D. Knapp, for pupil, care Mrs. A. M. Knapp, 10; Hartford, Pearl-st. Cong. Sab. sch., for pupil at Marash, 20; Manchester Green, Y. P. S. C. E., for work, care Dr. B. N. Bridgman, 15; New Britain, Ladies' Union Meeting, for work, care Mrs. H. C. Hazen, 25, 50; New Haven, Howard-ave. ch., for work, care Rev. J. S. Chandler, 100; North Haven, Friends, for work, care Rev. H. C. Hazen, 8; Old Saybrook, Mrs. L. A. Holman, for work, care Rev. H. C. Hazen, 25; Stonington, A friend, for work, care Rev. H. C. Hazen, 25,	278 50
NEW YORK.—Binghamton, Mrs. H. T. Durfee, for Bible-woman, Ceylon, 25; Brooklyn, Central Cong. ch. Chinese Sab. sch., for work, care Rev. C. R. Hager, 43; do. Y. P. S. C. E. of Tompkins-ave. Cong. ch., for pupil, care Rev. F. W. Bates, 25; Canandaigua, 1st Cong. Sab. sch., for use of Rev. Robert Chambers, 20, 12; Oxford, Dr. and Mrs. E. L. Ensign, for native preacher, Madura, 50; Rochester, J. A. Bradbury, for use of Mrs. C. C. Tracy, 25; do., Mrs. G. W. Davison and friends, for pupil, Okayama Orphanage, 25,	213 12

NEW JERSEY.—Glen Ridge, Cong. ch. Mrs. S. F. Campbell, for native preacher, Madura, 12, 76; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 30,	42 50
DISTRICT OF COLUMBIA.—Washington, Thank-offering, for schoolhouse at Pakni, care Rev. Edward Fairbank,	100 00
PENNSYLVANIA.—Edwardsdale, Junior C. E. S. of Welsh Cong. ch., for work, care Rev. J. P. Jones,	10 00
NORTH CAROLINA.—King's Mountain, Miss L. S. Cathcart, for work, care Rev. D. Z. Sheffield,	70 00
GEORGIA.—Atlanta, Y. P. S. C. E. of Central Cong. ch., for work, care Rev. R. A. Hume, D.D.,	40 00
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OHIO.—Bellevue, S. W. Boise, for publication work, care Rev. E. B. Haskell, 5; Columbus, W. F. Crafts, for No. China College, 5,	10 00
ILLINOIS.—Chicago, Dr. D. K. Pearsons, for New Dormitory, Anatolia College, 5, 000; do., Junior C. E. S., for work at Battalagund, 15,	5,015 00
MICHIGAN.—Chelsea, Y. P. S. C. E., for work of Rev. H. G. Bissell, 20; ———, A friend, for use of Miss S. F. Hinman, 10,	30 00
IOWA.—Algona, Cong. ch., for work, care Rev. G. H. Krikorian,	10 00
WISCONSIN.—Wauwatosa, Mrs. H. A. Nethercot, for No. China College, 25; West Superior, Friends, for use of Miss C. A. Nason, 20,	45 00
MINNESOTA.—Northfield, Cong. Sab. sch., for Hadjin Home,	12 76
KANSAS.—Topeka, Students of Washburn College, for work, care Rev. J. P. Jones,	5 00
CALIFORNIA.—Santa Cruz, George Ford, for pupil, care Mrs. Lemuel Bissell,	30 00
NORTH DAKOTA.—Gnadenfeld, German Cong. ch., for work, care Rev. C. H. Albrecht, 10; Kulum, do., for do., 10; St. Paul, do., for do., 10,	30 00
SOUTH DAKOTA.—Hosmer, German Assoc., for work, care Rev. G. H. Albrecht, 5; Scotland, Ger. Cong. churches, for do., 20,	25 00
HAWAIIAN ISLANDS.—Honolulu, A friend, for kindergarten, care Miss K. C. Woodhull,	10 00
MEXICO.—Fuerte, Sinaloa, Y. P. S. C. E., for work, care Rev. and Mrs. W. M. Stover,	2 73

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For house for Bible-women, care Miss Mary M. Root,	50 00
For work, care do.	5 61—55 61
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
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For Beggars' School, Aintab,	22 50
For use of Mrs. Hitchcock,	40 00
For Bible-woman, care Miss E. M. Swift,	30 00
For work, care of do.	3 00
For Bible-woman, care Miss M. R. Perkins,	27 25
For Bible reader, Harpoot,	20 00
For use of Mrs. A. B. Cowles,	3 00
For rent Miss Zimmer's House,	132 00—277 75
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	6,694 13

Donations received in November,	36,828 05
Legacies " " "	11,796 24
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	48,624 29
Total from September 1 to November 30, 1895: Donations, \$95,727.20; Legacies, \$20,589.79—\$116,316.99.	

FOR YOUNG PEOPLE.

AFRICANER.

AFRICANER was a Hottentot who, before the arrival of the Dutch in South Africa, had pastured his flocks, hunted his game, and lived his life of savage luxury on his own lands near Cape Town. When the Dutch came they took possession of his land and made him a subject, after a custom only too common to civilized nations in their greed for territory. Africaner and his people were starved, beaten, and robbed till they could endure it no longer. They demanded better treatment and agreed on a conference; but one of the natives, against the wishes of the leaders, killed a Dutchman and that brought matters to a crisis.

Africaner was declared an outlaw and a reward was offered for his capture. He withdrew with the remnants of his tribe to Mamaqualand and there began a series of wars upon natives and foreigners alike. He robbed and burned the settlements and murdered the farmers until his very name struck terror wherever it was heard.

Not far from Africaner's kraal the English established a mission, although the proximity of the notable robber added not a little to their anxieties. Strange to say, he received them kindly at first, saying, "As you are sent by the English, I welcome you to the country; for, though I hate the Dutch, my former oppressors, I love the English, for I have always heard that they are the friends of the poor black man."

It was at this time that Africaner first heard the gospel, and he afterward said that he then saw "men as trees walking."

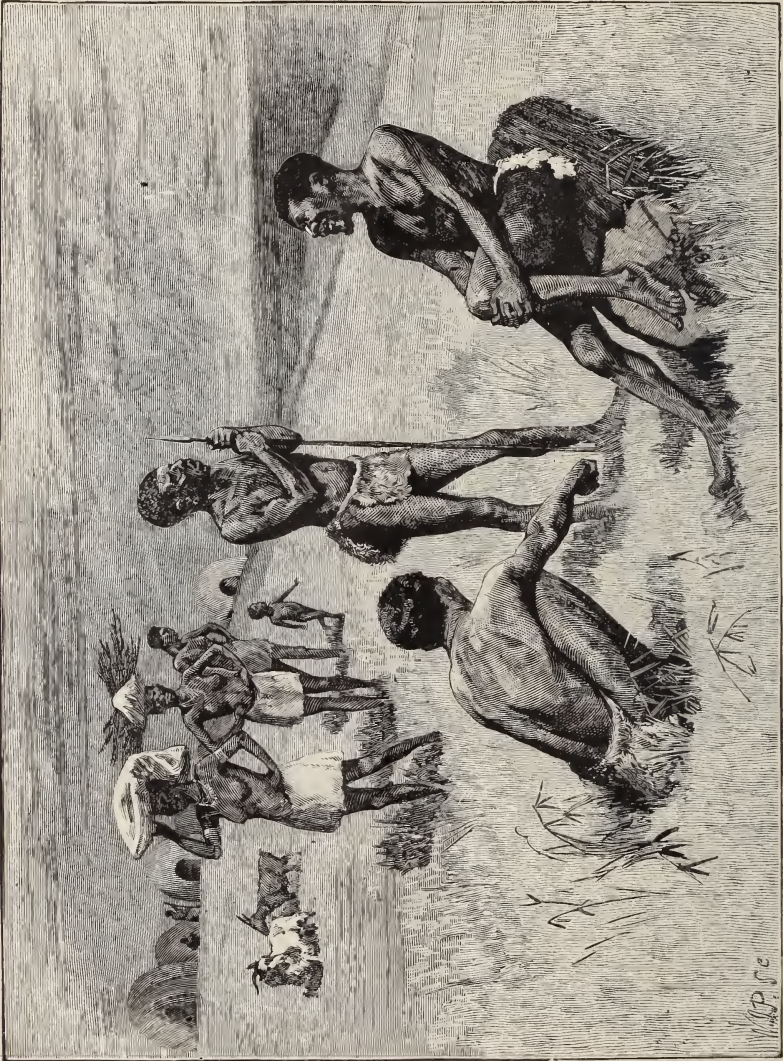
Troubles came, however. The wisest of the missionaries died and Africaner was led to believe that another had treated him unjustly. The savage spirit broke forth again and, calling his followers together, he attacked the mission station, burned the houses and carried off everything of value.

The mission was for the time given up, but later reopened, and in 1817 that



AFRICANER.

noble worker, Robert Moffat, arrived at Africaner's kraal. The chief soon appeared and welcomed the missionary, ordering the women to build a hut for him. In spite of this, the outlook at first was far from encouraging, and it is a high tribute to the wisdom and the consecrated zeal of Moffat that he so soon won the confidence of the people among whom he settled. Africaner began to



HOTTENTOTS.

come to the services, and his regularity was finally such that Moffat says, "I might as well doubt of morning's dawn as of his attendance on the appointed means of grace." He had learned to read and spent his day over his Testament, and in the evening he would sit with Moffat on a great stone near the station and talk on creation, providence, and redemption until he would say, "I have heard enough; I feel as if my head were too small and as if it would swell with these great subjects."

Moffat bears this wonderful testimony of his character. "During the whole period I lived there, I do not remember having occasion to be grieved with him or to complain of any part of his conduct; his very faults seemed 'to lean to virtue's side.' He zealously seconded my efforts to improve the people in cleanliness and industry, and he who was formerly a firebrand, spreading discord, enmity, and war among the neighboring tribes, would now make any sacrifice to prevent anything like a collision between two contending parties, saying, 'What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?'"

After several months' work in Mاماqualand Moffat found it necessary to visit Cape Town, and it occurred to him to take Africaner with him. At first the chief refused to go, for he was an outlaw and feared the consequences, but finally consented, if his safety could be assured. The English at Cape Town had invited him down several times and promised him entire freedom, but it was a question whether he could get safely through the territory of the Dutch farmers. Finally, attired in one of the only two substantial shirts Moffat had left, a pair of leather trousers, a duffel jacket, and an old hat, neither white nor black, the attempt was made, the chief passing as one of the missionary's servants.

The Dutch farmers were very hospitable to Moffat, and many congratulated him on getting out alive from Africaner's land, for they could not believe that this robber and murderer could be living a peaceful and law-abiding life. As they approached one settlement, Moffat, meeting a farmer, whom he had seen before, held out his hand to him.

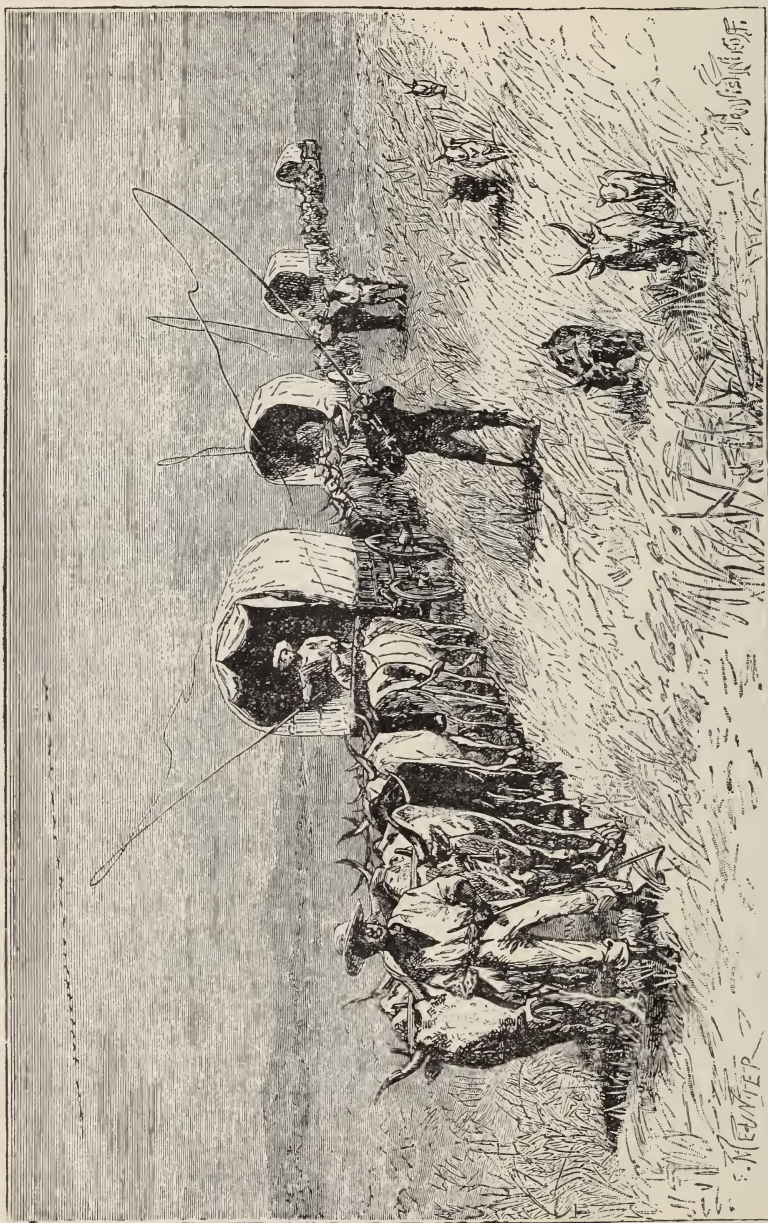
"Who are you?" said the farmer.

"Moffat," replied the missionary.

"Moffat!" exclaimed the Boer. "It is your ghost! Don't come near me. You have been long since murdered by Africaner. Everyone says you have been, and a man told me he had seen your bones." When Moffat declared that he believed Africaner was a truly good man, the farmer said: "If what you assert be true, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." Moffat, knowing the Boer was a sincere and discreet man, turned toward the wagon where the chief was riding and said: "This, then, is Africaner." The Boer, with a look as though the man might have dropped from the clouds, exclaimed: "Are *you* Africaner?" Africaner arose, doffed his old hat, and, making a polite bow, replied: "I am." The farmer seemed thunderstruck, but on realizing the fact, lifted up his eyes and said: "O God! what a miracle of thy power! what cannot thy grace accomplish!"

Africaner's appearance in Cape Town excited considerable attention and served as a striking witness of the usefulness of missions from a merely political point of view. All were struck by his peaceful and gentle manner and his great knowledge of the gospel. While Moffat was in Cape Town it was decided to change his station, so that it was necessary for Africaner to return alone. This he cheerfully did, expecting to move his residence so as to be near his friend; but this was destined never to happen, although he met Mr. Moffat for a few days about a year later.

In March, 1823, Africaner died. When he felt that the end was coming he collected his people and spoke these final words: "We are not what we were — savages, but men professing to be taught according to the gospel. Let us then



TRAVELING IN SOUTH AFRICA.

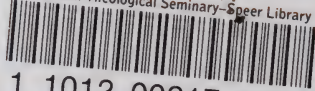
do accordingly. My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have led you frequently; but seek God and he will be found of you to direct you."

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